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TITLE OF THESIS/*TITRE DE LA THÈSE* THE DEVELOPMENT OF A PROGRAM IN MORAL REASONING FOR EDUCATIONAL ADMINISTRATORS

UNIVERSITY/*UNIVERSITÉ* ALBERTA

DEGREE FOR WHICH THESIS WAS PRESENTED/ *GRADE POUR LEQUEL CETTE THÈSE FUT PRÉSENTÉE* Ph. D.

YEAR THIS DEGREE CONFERRED/*ANNÉE D'OBTENTION DE CE GRADE* 1978

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THE UNIVERSITY OF ALBERTA

THE DEVELOPMENT OF A PROGRAM IN MORAL REASONING FOR EDUCATIONAL ADMINISTRATORS

by

© GLENN SINCLAIR

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE

OF DOCTOR OF PHILOSOPHY

IN

EDUCATIONAL ADMINISTRATION

DEPARTMENT OF EDUCATIONAL ADMINISTRATION

EDMONTON, ALBERTA

FALL, 1978

THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled THE DEVELOPMENT OF A PROGRAM IN MORAL REASONING FOR EDUCATIONAL ADMINISTRATORS submitted by Glenn Wm. Sinclair in partial fulfilment of the requirements for the degree of Doctor of Philosophy in Educational Adminstration.

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Date October 12, 1978.

DEDICATION

This dissertation is dedicated in honour of two scholarly men who have influenced my pursuit of knowledge, truth, and goodness in many more positive ways than they could have imagined.

N.R.D. Sinclair, D.D. (1877 - 1963)
R.A. Sinclair, B.A. (1913 -)

ABSTRACT

In this research project, an educational program was developed, field-tested (pilotted), and assessed. The purpose of the program was to stimulate educational administrators to develop more differentiated, integrated ways of resolving moral dilemmas through exposure to and utilization of the Kohlberg stages theory of moral development. It had been noted that in the training of educational administrators, development of moral reasoning was not included. As a leader, the educational administrator faces moral conflict in his daily work; this program sought to sensitize him to the existence of moral dilemmas and to offer a rational approach to their resolution.

The writings of developmental theorists Piaget and Dewey, as well as those currently involved in moral education (Kohlberg, Mosher, Sullivan, Beck, Purpel, Paolitto, Sharf and others) were influential in the development of this program. The cognitive-developmental approach was chosen as the most appropriate to the intentions of this study. The stages theory of Lawrence Kohlberg was the central framework utilized in the development of program guidelines, the selection of materials and activities, the instructional behavior of the facilitator, and the assessment of the process.

The program was pilotted as a course at the University of Alberta in the Spring Session of 1977. Fourteen graduate students in educational administration participated throughout the program. A

Facilitator's Notebook was developed with an accompanying Participant's Workbook. These were central to the agenda for the twelve sessions that the program required. A variety of learning experiences were utilized: role-plays, dilemma resolution through case studies, large and small group discussions, use of films, videotapes, and a major novel. In addition, a number of evaluation devices were used including the Kohlberg questionnaire and several quizzes and related assessment forms developed especially for the program.

An educational program in moral reasoning for educational administrators is now available. Activities, materials, and interventions have been identified and tested. Guidelines are available for the role of group leader and also for assessment of the program. The Kohlberg rationale was helpful in the development of the guidelines and the behavior of the facilitator. Its inclusion as content of the program is not fully supported. The time restrictions on the pilot program suggest that development to a higher stage of moral reasoning may not necessarily occur in adults in such a program. Nevertheless, the learning experiences generated within this program did lead to an improved sensitivity towards the existence of moral dilemmas and did improve the participants' recognition of the Kohlberg stages themselves. Generally, the participants felt the program was an educationally worthwhile experience.

ACKNOWLEDGEMENTS

It is with deep and sincere appreciation I acknowledge the assistance of the following truly good people:

First, my wife Karol and children Christopher and Kelti who were supportive throughout the many years of schooling and continually set aside personal desires and needs to help make sure this project was successful.

Second, my advisor, counsellor, and friend, Gordon McIntosh, who never gave up on me nor my efforts to become more disciplined in the academic ways of the profession and who continually guided me gently, but firmly, towards accomplishment of an oft-times seemingly elusive goal.

Third, Doreen Bobbitt whose understanding for the English language and patience with my lack of such understanding combined to help produce a most readable document.

Fourth, twenty-one diverse individuals who in their own ways, gave needed support, leadership, and assistance - John Bergen as advisor and observer; the fourteen members of Ed. Admin. 594 Spring Session 1977; Erwin Miklos as advisor and the one who first encouraged me to take up educational administration; Ernie Hodgson as advisor and the one who encouraged me to examine this entire area of study; Bev Warrington, Bonnie Hammerton, and Marlene Lovell who, at different times in the process, devoted long hours retyping

the countless drafts we went through; and Peter Meekison who never let me drop the pursuit of this goal, even when I tried.

There are many others whose names do not appear, but only because of space limitations. You will be remembered personally. Thank you.

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CHAPTER ONE

INTRODUCTION

> *An administrator (Norman) invites a friend who is also an administrator, but in another city, to be a special speaker at a local, but still important educational workshop. The friend (James) accepts and the workshop is scheduled.*
>
> *At the very last moment, James announces he must withdraw from the workshop. It turns out later that his reason was that a ski-trip had come up and since conditions had been bad all year, James felt it might be his only chance to get out in the fresh air and have a break. Besides, since it was a workshop there would be other talent there to adequately fill in for him. Norman was rather hurt by this seemingly callous act.*
>
> *Sometime later, James is applying to join the faculty where Norman is now chairman of the selection committee. The hurt is still present. The problem is: what should Norman do? He has the potential veto power on this person's application.*
>
> (excerpted from Facilitator's Notebook, pp. 2-3)

If you were Norman, what should you do? As Miklos (1976) has pointed out, in this situation the administrator faces a moral dilemma. Norman, the administrator, has the power and position to manipulate a decision-making process if he chooses. It becomes a moral dilemma because his value system is placed in conflict. Norman must resolve the issue; it can not be passed on to others. He has the potential veto and he knows about the earlier instance which created the initial conflict.

As Mosher has noted:

> *In Kohlberg's conceptualization, "moral" refers basically to thought processes--i.e., to judgement, reasoning, or decision-making in situations where the person has conflicting responsibilities. Moral principles are principles for resolving conflicts of obligation.*
>
> (Mosher et al., 1973:171)

Mosher goes on to add:

> *"Moral is not simply a tag to be attached to actions we approve of. Morality is an overall mental "structure", involving competing moral values.*
>
> (Ibid.)

As the initial example suggests, the administrator is faced with a potential moral conflict through manipulation of a decision-making situation, and, "one of the ways in which this manipulation takes place is through the controls of communication networks and the management of information flows" (Miklos, 1976:6). Norman can give the selection committee the impression that James is unreliable by relating the earlier instance to them with special emphasis on the ski-trip as being the reason for non-attendance. Or he could simply delay presentation of the application until the committee has begun to narrow its choices and make James look less attractive partly by his late-arriving application. Norman also could practice a form of deception. He could keep all this information from the committee in order not to appear to be trying to influence them.

The administrative challenge being faced by Norman is not a morally neutral one. No matter what avenue he ultimately chooses to follow he will make ethical choices: to provide or withhold information, and whether to do so in a positive or negative light. How much assistance will Norman's training provide him in recognizing the moral component of his decision-making? What criteria has he been given by which he might judge the adequacy of the rationale for reasoning through a moral dilemma in a particular fashion?

Miklos suggests very little has been done: "Administrative theory and training programs for administrators do not give much attention to the moral and ethical components of administrative decisions and actions" (Ibid.:2). But, the educational administrator does not operate in a vacuum. The administrator must balance his responsibilities for the student's education on the one hand with his responsibilities to support and stimulate his teaching staff and deal with the education-related concerns of the community-at-large, on the other. Attempting to respond to such diverse clients places the educational administrator in situations where moral conflicts will arise.

The administrator is often required to resolve such moral conflicts. Yet, frequently, the issue will not be clear or straightforward, complicated by numerous factors including personal feelings such as friendship towards, respect for, or unhappiness about one or more of the key people involved in the dispute. Furthermore, it is not always obvious whether there is someone who is "right" and someone who is "wrong". Thus, it is important that the administrator recognize the dilemma and its potential moral aspect, understand the factors which may obscure the moral dimension, then be able to grapple constructively with it.

I. THE PRESENT SITUATION

According to Miklos, manipulation, deception, and accountability, are, to one degree or another, aspects of the administrative process that can provide instances where ethical conflicts arise (Ibid.:6-11). Yet the administrator seldom is given much preparation to deal with such dilemmas.

As Miklos states:

> *Indeed, ethical and moral considerations are played down in analyses of administrative decisions; they are judged as being either too difficult to deal with, or as matters for individual conscience which would be impolite to discuss publicly. Consequently, there is almost no scholarly activity, and no research on this important element in the work of the administrator. Furthermore, administrators are not forced to confront their value systems, to analyze them, and to defend them. Prospective administrators may not be able to identify the moral basis for their actions.*
>
> (Ibid.:2-3)

His conclusion suggests that by failing to deal with moral issues, educational institutions and their organizational life might suffer. He further asserts that educational administrators may be shortchanged by such omissions in their training as they will be unable to "cope more comfortably, if not more effectively, with questions and problems of an ethical and moral nature" (Ibid.:3).

What is at issue is not so much what might or ought to be defined as "law abiding" or "systems of values". Rather, when handling the diverse pressures affecting his efforts at resolving dilemmas with moral/ethical components to them, the administrator draws on his particular orientation to moral reasoning. If this orientation has not been developed to any extent, will the administrator have adequate personal resources from which to make decisions?

In 1976, an analysis of the preparation and training of educational administrators, indicated little attention seemed to be paid to any orientation to, or recognition of, moral dilemmas in educational administration, let alone the provision of moral dilemma resolution techniques. Numerous formal textbooks widely used in educational administration courses such as: Organizations: Structure and Process (Hall, 1972), Organizational Behavior in Schools (Owens, 1970), and Sergiovanni and Starrat's Emerging Patterns in Supervision: Human Perspectives (Sergiovanni et al., 1971) at best devote a page or two (much less than one percent of their content) to general references regarding the resolution of moral or ethical dilemmas. Key "theory" oriented textbooks including Organization and Bureaucracy (Mouzelis, 1968), Complex Organizations (Perrow, 1972) and Theory of Organizations (Silverman, 1970) in a similar way omit comment concerning the moral/ethical dimension of administration. Even major reference texts such as Contemporary Management (McGuire, 1974), Organizational Theory (Pugh, 1971) and Modern Organizations (Etzioni, 1974) fail to discuss the moral perspective in the administrative process. Only Sergiovanni and Carver in their most recent administrative textbook The New School Executive (1973) devote much space to the question of values. In this instance, however, no extensive attempt is made to discuss the relevance for the educational administrator of moral reasoning in organizational situations which pose moral dilemmas.

A search of the ERIC library revealed that in over 100,000 entries, less than one hundred were related to the investigation of the role of moral reasoning and educational administration. A further review of these one hundred titles produced a list of less than two dozen documents directly useful to this study.

It is recognized that there have been others who have examined this field, including ancient writers such as Plato, British writers such as Okshott and Vickers, and the North American writer Barnard. Nevertheless, the approaches these scholars utilized were not deemed sufficiently helpful to this study to warrant inclusion.

The findings of this review established clearly that there was an unmet need for training programs by which the educational administrator might develop skills in resolving moral dilemmas in his work situation. This unmet need became the focus for this inquiry.

II. THE PROBLEM

In this study, an educational program has been developed, field-tested (pilotted), and assessed. It addressed the question: Can the educational administrator be stimulated to develop more differentiated, integrated ways of thinking about moral dilemmas in administrative contexts through exposure to and utilization of the Kohlberg stages theory of moral development?

The educational program was conceived as a response to a gap which had been identified in the training of educational administrators. The primary purpose of this educational program was to expand the ability of the educational administrator to reason systematically through moral dilemmas that are encountered. In other words, it was the principal intention of the program to enhance the educational administrator's capacity for moral reasoning in the resolution of ethical/moral conflicts. This enhancement was to be achieved by placing the individual participant in a variety of educational situations wherein moral dilemmas would be confronted. By providing the participant with a systematic framework for approaching the analysis of the dilemmas it was hoped that the ability to resolve the conflict effectively would be increased.

Three basic sub-problems have been recognized and listed as follows:

1. To identify a suitable framework for developing an educational program with desired specifications and to apply this frame-

work to the development of materials, activities, and interventions needed for this program.

2. To identify and apply guidelines for the role of the group leader in the field-testing of this program.

3. To identify and apply guidelines for the assessment of the program.

Secondarily, it was anticipated that this program at least would sensitize the participant to the existence of moral dilemmas within the domain of educational administration. The program was intended to create an awareness of what constitutes a moral problem so that when moral conflicts develop they will be recognized as such by the educational administrator.

III. DEFINITION OF TERMS

From the outset, it is important to recognize that the domain of the study did not include codes of ethics. It was not the intention of this study to focus on administrative behavior and its relationship to particular ethical standards that may be established to guide administrative action. Codes of ethics have behavioral expectations as objectives. This study focussed on the reasoning processes employed in the resolution of moral dilemmas.

Five key terms are used throughout this report: morals, ethics, moral dilemma, moral reasoning, and moral development. Within educational administrative literature itself, a paucity of definitions exist differentiating the terms ethics and morals. Swift, a former Deputy Minister of Education in Alberta, declares that ethics and morals are almost synonymous, but:

> *the slight difference, at least as it seems to me, is that ethics relates more to the theory of what is right and it is wrong to do, whereas morals relate more to the practical situation as it applies in any particular case or to any particular sort of behavior.*
>
> (Swift, 1961)

Professor Burkhill, a philosopher of religion, who has spent time within faculties of education, suggests ethics to be "a general interpretation of morality's fundamental character" (Burkhill, 1963). Few others even attempt such differentiations.

Because of such definitional difficulties, and as this study is not an investigation into the theological or philosophical interpretations of the terms, for the purposes of this study the terms moral and ethical will be considered interchangeable. What is most relevant regarding the use of these terms in this study is that they be considered thought processes.

> *We can define a moral judgement as moral without considering its content (the action judged) and without considering whether it agrees with our own judgements or standards.*
>
> (Beck et al., 1971(a):57)

Thus the definition accepted for this study comes from Mosher:

> *"Moral" is not simply a tag to be attached to actions we approve of. Morality is an overall mental "structure", a means for deciding what one should or should not do in situations involving competing moral values.*
>
> (Mosher et al., 1973:171)

And, for the purposes of this study, the definition accepted for moral dilemma will be that consensus developed by participants in the program which is reported in this study:

> *A moral dilemma is a state in which a decision to be made brings into conflict the personal values held by the decision-maker and can only be resolved by that individual.*
>
> (excerpted from a Participant's Workbook p.11)

In Chapter IV, the circumstances under which this definition was developed will be outlined.*

Also for purposes of this study, the term moral reasoning refers to the mental process involved in thinking through potential solutions to a problem that can be defined as a moral dilemma (according to the above definition). Moral development is a term directly related to moral reasoning. Mosher defines it as "a process of internal re-organization of thinking by the individual because he perceives the inadequacy of his own reasoning" (Mosher et al., 1973:178).

---

* This definition as accepted for use in this study does not confine itself to the more traditional, precise philosophical definition which contains the element of sacrifice in the choice that must be made. Instead, the term "dilemma" is more loosely or broadly defined to include conflict, problem, choice, and issue.

IV. SIGNIFICANCE OF THE STUDY

The administrator is expected by the school system to lead in the development of that organization's climate. As such a leader, he occupies a position which enables him to influence the extent to which conflict exists in the organization. His position also is such that he himself is placed in the midst of conflict.

A cursory examination of colloquial labels used to describe styles of educational leadership further suggests administrative actions themselves create potential moral dilemmas. For example, manipulation is not considered to be a "good" label (i.e. administrators do not wish to be known as manipulators). Yet, many situations arise in the course of the daily routine which provide opportunities for manipulation, especially in the communication processes (e.g., the information flow from the school board to the teaching staff can be turned on and off easily by the administrator). Deception is another example of a negative label. Yet does the administration always "tell it like it is?" (e.g. can the administrator always tell the whole truth, especially when trying to obtain resources for his educational system?). Accountability is an example of a positive label, but while there may be considerable support for the concept, a good deal of confusion often exists regarding its implementation (e.g., accountable to whom? and why? when? and how much?).

Thus it would seem helpful to enhance at least the sensitivity of educational administrators towards the development of rational, systematic reasoning in relation to moral conflicts. Sergiovanni and Carver believe such an issue to be of great importance to the school executive (Sergiovanni _et al_., 1973:15). In a summary of numerous viewpoints including that of Harry Broudy, Sergiovanni and Carver contend that the educator,

> *deals with nothing but values - human beings who are clusters and constellations of value potentials. Nothing human is really alien to the educational enterprise and there is, therefore, something incongruous about educational administrators evading fundamental conflicts...The public will never quite permit the educational administrator the moral latitude that it affords many of its servants.*
>
> (_Ibid_.)

Across our entire social fabric, crucial questions are being raised continually in the arena of moral development. The concern became obvious in the public reaction to the Vietnam and Southeast Asia involvement in the late sixties. The social boiling point was again tested by the Watergate affair and its involved aftermath. This was brought closer to home by a series of indiscretions and inappropriate actions by various members or agencies of the federal government in Canada (including the national police force). These all serve to illustrate an apparent lapse in the moral convictions of those who rule and administer.

The public response to this lapse has been too dramatic to ignore or pass over as something incidental or of small consequence. The degree of shock and disbelief that was expressed throughout the two principal years of the Watergate saga, coupled with the extent and intensity of the reaction to subsequent issues in the Canadian parliament (e.g., the Sky Shops affair, leading to the trial of a senator; or, the attempt at influencing a judge, where a cabinet minister had to resign; or, the RCMP admitting to illegal breaking and entering) would appear to be a further proof that the community expects higher moral standards in its leaders than has been evident in some cases. But those who find themselves in positions of administrative power may not have been given much formal preparation and training regarding the identification and resolution of moral dilemmas from a perspective of systematic moral reasoning.

A principal emphasis of this study attended to this concern regarding the educational administrator: the developed program focused on bringing about a greater awareness of moral conflicts together with the means to deal with such issues. If the educational administrator is to respond adequately to moral problems, he must be sensitive to the development of his own moral reasoning.

Mosher and Sullivan provide three reasons for drawing the attention of educators (including administrators) to improvement of the processes of moral reasoning:

> *(i) A basic purpose of education is the stimulation of individual development, which includes the moral dimension.*
>
> *(ii) The educator should be knowledgeable of the relevant theory and experimentation now going on in educational circles.*
>
> *(iii) Administrators are confronted with the moral dilemmas faced by their staff and students and they ought to be in a position to help these*

> *people deal in turn with their own particular orientations in development of moral reasoning.*
>
> (Mosher et al., 1975)

Other writers in recent years have focussed their attention on the relationship between moral thought and education and have reported these in Moral Education in the Schools: A Developmental View (Kohlberg, 1972), Moral Education in a Changing Society (Niblett, 1963), and Ethics and Education (Peters, 1964). The theme of the 1975 meeting of the Canadian Society for the Study of Education was "The Teaching of Values in Canadian Education" (CSSE, 1975(a)). Both the CSSE yearbook and annual conference Proceedings contain numerous articles and presentations related to the role of education in moral, ethical, or values development. Summarizing much of this interest, Minzey and LeTarte contend that "perhaps the greatest concern of the educator of the future will be in the area of ethics", (Minzey et al., 1972). Elsewhere, Mosher and Sullivan agree: "In our opinion, this is likely to be one of the major areas of educational innovation in the seventies" (Mosher et al., 1975:3).

The introduction to the CSSE Yearbook also is quite explicit, contending that valuing or ethical reasoning ought very much to be within the domain of the school:

> *The second reason for the widespread talk about the teaching of values appears to be the increasing awareness that the school, like any other institution in our society, is under the influence of numerous interest groups, the corporate international superstructures, politico-economic "status quo" and the ad man who serves the interest of these groups. The talk about the teaching of values can be interpreted as*

> *a request to examine the extent to which educational decisions are influenced by such external groups and the educational appropriateness of such influences. And it is also a call to examine the internal institutional logic of the public school system and the extent to which it accords with or violates educational criteria.*
>
> (CSSE, 1975(a):2)

Porter and Taylor add: "In the last decade, however, new attention has been paid to the role of the school in the development of a moral attitude" (Porter et al., 1972:1). Others maintain that the schools must recognize that they are centres within which moral issues cannot be ignored; LaCoste, for example, asserts that "education is far from becoming a somehow ethically neutral area" (CSSE, 1975(b):7). The Sizers add their voice to the chorus:

> *There is no "morality-free" school, no valueless teaching. Any interpersonal experience contains a moral element, virtually by definition, and a classroom is no exception.*
>
> (Sizer, 1970:4)

Of significance within these writings is the absence of any specific attention to the administration of the educational process. Yet evidence does exist to support the contention that administrators are an important factor in the establishment and maintenance of any particular learning environment (May, 1971). Furthermore, as May has stated:

> *It would be difficult to argue that this role excludes concern with children's moral education...[and] he has a duty to all concerned to ensure that in all aspects of his school's curriculum, what is taught is wholesome and sound.*
>
> (Ibid.:38)

Miklos, too, argues persuasively that the administrator is critical to the management of organizational processes: "Administrative positions are by their very nature at the nexus of lines of communication" (Miklos, 1976:6). He points out that such a role necessarily affects organizational life which in turn, is a frequent source of moral conflict. Consequently, the administrator's role includes providing leadership in ethical/moral problem solving situations.

Miklos further suggests that the role extends beyond the school curriculum to include all members of the organization and their involvement in the achievement of organizational goals:

> *Although a high level of moral awareness is important in itself, it is also important because of the effect it will have on the organization. If we adopt the view that the organization has no existence independent of its members, and that the actions of people define the organization, then the ethical and moral stances of the members, particularly of administrators, assume critical significance.*
>
> (Miklos, 1976:12)

A conference report of the administrators (School and Society, 1969) contends that the nature of the administrator's task includes not only the establishment of moral frameworks but also the expenditure of more energy towards the attainment of a high standard of ethical performance. This is necessary in order to gain full professional status in the eyes of the community. This assertion is further supported by work of the NEA, as reported by Faulconer (Faulconer, 1974, 1975). Further to this point, an underlying contention of this study is that for an administrator to assist in the education of others in moral issues, such an individual must have a good understanding of moral awareness himself. As the Kohlberg studies point out: "We have found that youths who understand justice act more justly, and the man who understands justice helps create a moral climate which goes far beyond his immediate and personal acts" (Kohlberg, 1968:30).

Now, one might wish to debate whether much effective moral education has been taking place or not; nevertheless, there has been, for some time, "abundant evidence that children have been acquiring habits which are important for character" (Hartshorne, 1921:453). Moral dilemmas are being faced in the educational milieu whether or not the administrator has been formally prepared for such situations. The quality of this educational environment is stategic to the success of any desired moral development. As Kohlberg has found, "...true knowledge, knowledge of principles of justice does predict virtuous action" (Sizer, 1970:77). Hence, it is important from the perspectives of both formal efforts and informal influences that more attention be paid to the level of moral reasoning from which the administrator operates.

Thus, this study gains significance by attempting to stimulate the moral development of educational administrators. By so doing, it is addressing an issue deemed by other educational leaders to be important. Furthermore, it does so in a unique fashion by focussing on the moral reasoning of the educational administrator and providing a tool by which to enhance and analyze the adequacy of such reasoning.

V. THE IMPORTANCE OF THE WORK OF LAWRENCE KOHLBERG IN FRAMING THIS INQUIRY

The works of Lawrence Kohlberg have been used extensively as a guideline for the development, pilotting, and assessment of the program herein reported. Detailed justification for this use will be pre sented in Chapter II. Kohlberg has become a leader in the development of a cognitive approach to understanding moral reasoning. In a series of articles and books he has argued the case that education must deal with moral reasoning in school programs. From his base at Harvard, he has directed considerable research into, and inspired colleagues to investigate further, the development of moral reasoning within children and young adults.

Kohlberg's interest in moral reasoning began first with his doctoral research at the University of Chicago and has continued throughout the nineteen sixties and seventies. In more recent years, he has done much to encourage research programs in moral education to be carried out in public schools in the United States. From the outset, he has exhibited a personal conviction that moral development is essential to improved social conditions in society-at-large.

> *The increased interest in moral development seems to be partly the result of recent history, which has sharpened awareness of the distinction between internal moral development and outward socialization and social adjustment. The barbarities of the socially conforming members of the*

> *Nazi and Stalinist systems and the hollow lives apparent in our own affluent society have made it painfully evident that adjustment to the group is no substitute for moral maturity.*
>
> (Kohlberg, 1964:383)

In Kohlberg's view, education cannot excuse itself from dealing with issues of moral development. The school already is involved in educating its clients about value problems and well it should be.

> *...there are no basic value problems raised by the assertion that the school should be consciously concerned about moral education, since all schools necessarily are constantly involved in moral education. The teacher is constantly and unavoidably moralizing to children about rules and values and about his students' behavior towards each other. Since much moralizing is unavoidable, it seems logical that it be done in terms of consciously formulated goals of moral development.*
>
> (Kohlberg, 1972:468)

Kohlberg with his cognitive-developmental framework formed an important, although not exclusive, source of guidance for this study. Values clarification and cognitive approaches are also considered, although as will be noted in Chapter VI, they are not adequate to the task at hand. Kohlberg's research and that of his associates contributed to the conceptual base and style of the study: the cognitive developmental approach to moral reasoning. Kohlberg's work also contributed to the implementation of the program; that is to say, the style of leadership by the facilitator and the format of the individual sessions drew on Kohlbergian models. Finally, Kohlberg's stage theory schema for assessing growth or development in moral reasoning formed an integral part of the assessment procedures used in the study.

Ralph Mosher and Paul Sullivan are two scholars influenced by Kohlberg who have taken his work and rigorously applied it to developmental learning situations in the classroom (Mosher et al., 1975, 1973; Sullivan 1976; Mosher 1976(a), 1976(c)). They too, served as important inspirations for the thrusts of this study by providing structured examples of programs designed to stimulate moral development and enhanced moral reasoning.

VI. DELIMITATIONS

There were two primary delimitations to this study:

1. This study was directed towards the development, pilotting, and assessment of a program to enhance the capacity of the educational administrator for moral reasoning in the resolution of ethical/moral conflicts. It was confined to this problem alone and did not examine the issue of moral behavior as exhibited in performance. Furthermore, this study did not consider other potential factors affecting moral decision-making, such as motivation or environment.

2. This study was not a test of the Kohlberg approach, but utilized Kohlberg's theory as a tool for designing the various aspects of the program. This study sought to determine whether the Kohlberg rationale could be effective in overcoming one gap in the educational administrator's training, such that he would be able to effectively recognize and resolve moral dilemmas.

VII. LIMITATIONS

There were four principal limitations imposed on this study:

1. This study concentrated only on educational administrators and findings must be restricted to this particular professional group.

2. The study was further limited in that the participants utilized in the prototype program were a selected group of graduate students in educational administration at the University of Alberta.

3. The moral dilemmas examined were presented in a specially developed seminar format outside the school situation. This somewhat simulated situation may not totally reflect real conditions in that participants may feel fewer operational constraints and thus tend to think at a more idealistic level than they might normally.

4. The application of Kohlberg's theory to adults has limited precedent, and therefore, time constraints imposed on the study may have had effects other than those assumed.

VIII. ASSUMPTIONS

The educational program developed in this study focused on capacities for moral reasoning rather than on behavioral change. By involving the individual in simulated situations where there exist competing moral values, hopefully a greater appreciation of the need for increased attention to the rationale one uses in resolving moral conflicts would result. While such may not necessarily lead directly to a more appropriate level of moral action, at least it should make such action more probable. According to Edwin Fenton, "moral judgement is a necessary but not sufficient condition for moral action... (which) implies that one must understand and believe in moral principles before one can follow them" (Fenton, 1976:15). It should be noted though that research he has been connected with, has "found a high correlation between moral thought and action in experimental situations" (Ibid.:17). Nevertheless, achieving such a correlation is not an intention of this study.

IX. SUMMARY

In this chapter the background to the study has been outlined. The intention of the study has been stated as the enhancement of the educational administrator's capacity for moral reasoning in the resolution of ethical/moral conflicts. The major terms were defined including the acceptance of the interchangeability of the words moral and ethical. The study was shown to be significant in that it addressed an issue deemed by other educational leaders to be important and it approached the issue in a unique fashion. The importance of the work of Lawrence Kohlberg in framing this inquiry was noted and the various deliminations, limitations, and assumptions have also been specified.

X. OVERVIEW

In Chapter II, the background literature relevant to the development of a curricular program in moral reasoning is reviewed. The developmental process of the study itself is outlined in Chapter III. This includes presentation of the development, pilotting, and assessment procedures. An assessment is provided of the effectiveness of the program in Chapter IV. In the final chapter, the conclusions, along with the recommendations for revisions and alterations in the format and style of the program, are presented.

CHAPTER TWO

REVIEW OF THE LITERATURE

In achieving the purposes of this inquiry, three tasks were undertaken: an educational program was developed, pilotted, and assessed. The following questions serve as the basis for the review of the background literature relevant to such tasks:

(i) What strategies can be identified for educational program development?

(ii) What educational programs can be identified in the area of ethical/moral reasoning enhancement?

(iii) What is the theoretical formulation of the Kolberg rationale?

(iv) What are the guidelines that can be derived from this formulation for application to the tasks of developing, pilotting, and assessing a program in moral dilemmas for educational administrators?

I. BACKGROUND

The basic elements of an educational program have been summarized by Aoki (1977). He states there are four components to curriculum development: intentions, displays, activities, and evaluation.

Intentions are objectives, the expected outcomes of the teaching/learning experience. The intentions outline the boundaries for the curriculum as a whole or the lesson as a component of the whole. The intentions establish the parameters against which evaluation can later be conducted. The intentions define what is expected.

Displays refer to those devices often called teaching aids. Displays provide the means to convey particular messages to the participants in a learning situation. These teaching aids may be films, printed handouts, books, or overhead projectors. They serve as complements and supplements to the basic message to be taught.

Activities are the learning experiences, the actual events the participants are involved in during the learning process. The activities are the things the student does. These include group discussions, individual research, and dialogue with the instructor or with a peer. Activities define what is to be experienced "en route" to the overall expectation.

Evaluation is assessment. It is the process undertaken at the conclusion of a particular learning experience which determines the degree to which intentions were realized. Evaluation enables the student, as well as the teacher, to assess the success of the activities and displays at achieving the intentions. Evaluation defines whether or not the initally expected intentions were achieved.

II. STRATEGIES FOR EDUCATIONAL PROGRAM DEVELOPMENT

In the contemporary literature on curriculum development, a controversy as to the form and role of instructional objectives is apparent (Popham 1972(b):4).

James Popham is a leading spokesman for a point of view which calls for the detailed prespecification of learning objectives in behavioral terms (Popham, 1970, 1972, 1973). Only from a basis provided by these behavioral objectives can instructional planning proceed. This approach to curriculum might be described as the behavioral objectives strategy.

A recent thesis at the University of Alberta, in which an educational program for instructing teachers in behavior contracting techniques was developed, used this approach to curriculum development (Willson, 1976). An example objective from the Willson thesis was expressed this way.

> *At the end of this unit, the learner will be able to identify symptoms which point toward contract malfunction in both an in-class simulation exercise (where the symptoms of a contract that has broken down will be identified) and a classroom situation (where student symptoms that point toward contract re-negotiation will be identified). This identification will be accomplished when the learner is provided with a "Contract Malfunction Symptom" checklist.*
>
> (Willson, 1976: 171)

This approach to curriculum development seems to be appropriate under circumstances such as the following:

(a) Where clearly identifiable procedural skills are to be taught;

(b) Where the contexts for the application of the skills can be specified by objective indicators; and,

(c) Where the process for working through the problem can be reduced to a preprogrammed sequence of tasks.

Eliot Eisner is a leading spokesman for an opposing view (Eisner _et_ _al_., 1974). Eisner's background is in the arts, and in these fields the behavioral objectives strategy for curriculum development has limited applicability. Only in a limited sense is one concerned with teaching clearly identifiable skills which are to be applied in a preprogrammed sequence, when one is teaching the arts. In the behavioral objectives strategy, the instructor (or some other authority) specifies the objectives, and from this starting point designs an instructional sequence which in due course brings the student to the predetermined end point.

In the arts (and in many other learning situations) one cannot be so sure of the end point. Rather, the teacher creates a milieu (of materials, media, guidelines, ideas) and then helps the learner find what he can express in this milieu. Throughout the experience the teacher and the learner work towards an end point which cannot be clearly seen at the outset and is to some degree unique for each learner. This approach to curriculum might be described as the experience-based strategy.

The experience-based strategy seems to be appropriate under circumstances such as the following:

(a) When one's instructional purposes relate to a unique response or expression on the part of a learner in a defined milieu;

(b) When the milieu -- now used in the two senses, the milieu of learning and the "real world" milieu of action -- is ambiguous and does not lend itself to pre-programmed responses; and,

(c) When the teacher's role is to help the learner negotiate his or her response to the milieu; the teacher having command of process criteria, but not being sure of any given learner's destination.

The general outline of the content for the program which is the focus of this inquiry is defined as follows: enhancement of administrative decision-making capacities in morally problematic situations. As an area of study, this can be further characterized as follows:

(a) in terms of developing one's sensitivity to the moral dimension which may be an inherent part of certain administrative decisions;

(b) in terms of developing one's capacity to think through the moral dilemmas, once recognized, in more complex, comprehensive and inclusive ways.

Of the two sets of circumstances outlined above, which was descriptive of the situation of concern in this inquiry? The experience-based strategy seemed the most appropriate one for this inquiry. Consider each of the three points identified above:

(a) the unique response of the learner;

(b) the ambiguous situation;

(c) the facilitative role of the instructor.

In this study, a particular or standardized response from the participants was not expected as the attention was to one's ability to deal with moral dilemmas. Furthermore, ambiguity is ever present due to the element of choice, inherent in each dilemma faced. Finally, in this study, the instructor does not prescribe, but facilitates. For these reasons, the behavioral objectives strategy has been rejected in this study in favour of the experience-based approach.

III. MORAL/ETHICAL EDUCATIONAL PROGRAMS

While this study might have been unique for educational administrators, it was not the first examination of moral education. A good deal of background and program material was available, although the vast majority of this material was oriented primarily towards elementary and secondary school-age students. Nevertheless, there appeared to be some relevance in this material for this study.

Contemporary Programs

Purpel has identified three major approaches to developing educational programs for the enhancement of moral/ethical reasoning (Purpel et al., 1976:11-12). One can provide opportunities which encourage the clarification of the participant's own values. This is referred to as the values clarification approach, as it enables "the individual to get in touch with his own values, to bring them to the surface, and to reflect upon them" (Ibid.:73). A second program format focuses on teaching a set of given values from a purely cognitive framework. This cognitive framework advocates the assertive teaching of the "appropriate" issues (Ibid.). A third approach advocates a specific rational process to follow when attempting to resolve moral conflicts. This is known as cognitive-developmental and relates to man's attraction to "the idea that there exists in us some ideal form of the good" (Ibid.:173).

The values clarification approach. The first potential source of background and program material came from the work of Raths and his associates. They have been most active in developing programs using the values clarification approach (Purpel et al., 1976). Their approach is not complicated; it focuses on choosing, prizing, and then acting (on the prized/preferred choice). The entire approach is geared to the young student in school. Stewart contends that while the values clarification approach is very popular and has been adopted in many schools, it "simply isn't enough. Both the teachers and students eventually become bored, and they really don't know quite what they are doing or why" (Ibid.:137). His criticisms of the programs in practice continue:

> *One can easily be fooled into believing that many of the [Values Clarification] strategies really lead to an in-depth examination of one's values, when in fact, one may have really done little more than look at opinions or feelings, and frequently on relatively trivial matters. One of the dangers involved is the conviction that values or moral education is really taking place in any significant way.*
>
> (Ibid.)

The values clarification programs do not have a strong conceptual foundation. They lack a systematic approach and are not rigorously implemented. Even the milieu is not defined necessarily. The results tend to be incomplete and inconsistent. While such might be acceptable if the intention was only to sensitize the educational administrator to the fact of moral conflict in decision-making, this approach provides an insufficient base from which to develop programs for adults which aim to enhance capacities for moral reasoning (Ibid.).

The cognitive approach. The second mentioned source includes those programs which evolve from the purely cognitive orientation. A much longer tradition has developed behind these types of programs.

> *From the time of Socrates, to the medieval universities, to the academics and colleges of early America, a major aim of education was to aid men to think rigorously and carefully about ethical issues. Behind this tradition is a bedrock assumption that moral reasoning can be successfully taught and, indeed that the development of moral reasoning is perhaps the most legitimate aim of education.*
>
> (Ibid.:311)

This approach has tended to inspire prescriptive programs. That is to say, these programs call for pre-defined ends. The cognitive approach suggests that the answers are known. The student in such a program has little bearing on the process as he is more a recipient of 'facts' than a participant in discovering knowledge. Thus, even if adult applications were available, the type of program that would emerge would, of necessity, have prescribed learning outcomes. Particular stances would be advocated and successful participation in the program would require acceptance of such stances. While this might succeed in sensitizing the educational administrator to existence of moral dilemmas, it could not adequately expand his ability to systematically reason through moral dilemmas because it is too prescriptive and therefore not experience-based.

The cognitive-developmental approach. Within the cognitive developmental framework regarding moral/ethical education, there are several specific, well-developed programs. These programs have emerged from the fairly strong intellectual tradition that supports the cognitive-developmental approach (Ibid.:173). This approach advocates the systematic examination of the form of participants' answers to moral dilemmas. It acknowledges the uniqueness of each learner's answer and thus does not pursue pre-programmed responses. Furthermore, the teacher's role is to assist, not prescribe. It provides a milieu in which an individual not only can be sensitized to the existence of moral conflict, but also can strive to expand the ability to systematically reason through such moral conflict.

In many quarters, there have been attempts to use the cognitive-developmental approach in school-based programs of moral education (Ibid.:174). Edmund Sullivan and Clive Beck have worked on programs for elementary and secondary school students in Ontario (Beck et al., 1971(a)). Ralph Mosher and Paul Sullivan have developed extensive programs for adolescents in high schools, particularly in the Boston area (Mosher et al., 1971(a)). They have been followed in other parts of the continent by Haynes working with adolescents and their parents, Di Stefano concentrating on adolescents, and Paolitto with pre-adolescents (Purpel et al., 1976:250). Rest and his associates in Minnesota have also worked with students in these areas related to the development of moral reasoning (Rest et al., 1974).

In all instances, the approach has been systematic and has concentrated on enhancing the capacity for moral reasoning. This approach to moral education has emphasized the psychological aspects, and has given primary attention to means. Central to its success has been the need to emphasize the way one developed his reasoning process rather than striving to be morally correct. Learning outcomes were not prescribed in the sense of behavioral terms; it was the process that was important with the uniqueness of each participant being recognized and acknowledged.

The appropriateness for this study of the cognitive-developmental approach. The cognitive-developmental approach has offered a strong basis for the development of educational programs in the area of moral reasoning. With its emphasis on process and technique, it provides the instructor with the means to create a facilitative milieu, wherein participants individually can develop under the guidance, but not prescription of, the instructor. The cognitive approach is rather directive and formal; it tends to pronounce instead of develop. On the other hand, the values clarification process is too informal and affective, inclining towards a "do your own thing" emphasis.

> *The values clarification approach concentrates on the careful choice of values but has no underlying theoretical structure. Kohlberg's approach to values, on the other hand, is based on a cognitive theory which specifies how moral development occurs.*
>
> (Purpel et al., 1976:277-278)

This study developed a program for educational administrators that intended to expand their ability in the resolution of moral issues. The study was not intended to pass judgement on their morality, or the adequacy of their moral decision-making. The general intent was to develop a tool to enhance the capacity of educational administrators for moral reasoning in the resolution of moral conflicts in their administrative activities. It seemed that the most appropriate general curricular strategy by which to develop a tool would be a systematic process-oriented one. Consequently, the cognitive-developmental approach was selected as the basis for developing a program to assist systematically the moral reasoning of educational administrators.

IV. SELECTION OF THE KOHLBERG RATIONALE

The focus of the study was the reasoning process used by administrators when confronted by moral conflicts. The most acceptable framework which provided for the intended learning outcomes that were sought was one which attends to the development of moral reasoning. Therefore, basic to the study was the creation of an experience that permitted the individual to enhance his abilities at reasoning through moral problems. As has been noted this was best facilitated by adopting a cognitive-developmental approach.

The leading advocate of the cognitive-developmental approach is Lawrence Kohlberg, a psychologist-educator. He has developed a typological schema outlining different levels (or stages) of moral thought. His schema provided a process by which this study could proceed toward the development of a program to enhance the moral reasoning of educational administrators.

> *The typology contains three distinct levels of moral thinking, and within each of these levels distinguished two related stages. These levels and stages may be considered separate moral philosophies, distinct views of the socio-moral world.*
>
> (Kohlberg, 1968:25)

The different moral levels are preconventional (conformist), conventional (maintainist) and post-conventional (autonomous/independent). (For an elaboration of the six Kohlberg stages, see TABLE I.) Kohlberg has labelled this scheme a typology "because about fifty percent of most people's thinking will be at a single stage, regardless of the moral dilemma involved" (Ibid.:28). Furthermore, he has designated the types stages, "because they seem to represent an invariant developmental sequence" (Ibid.). His research also suggests that "the social worlds of all men seem to contain the same basic structures" (Ibid.:30).

In a summary statement, Kohlberg explains:

> *Each of the stages of moral judgement represents a step towards a more genuinely or distinctly moral judgement. We do not mean by this that a more mature judgement is more moral in the sense of showing closer conformity to the conventional standards of a given community. We mean that a more mature judgement more closely corresponds to genuine moral judgements as these have been defined by philosophers. While philosophers have been unable to agree upon any ultimate principle of the good that would define "correct" moral judgements, most philosophers agree upon the characteristics that make a judgement a genuine moral judgement.*
>
> (Kohlberg, 1972:470-1)

When attempting to ascertain progress being made by educational administrators in understanding and effectively dealing with morally problematic situations, it is helpful if thought processes as well as behavior can be categorized and subsequently analyzed according to a scale or typology. Such categorization permits examination

TABLE I

KOHLBERG'S SIX STAGES

Pre-Conventional:

Stage 1 - orientation to punishment, unquestioning deference to superior power.

Stage 2 - reciprocity, do right to have right done unto.

Conventional:

Stage 3 - good behavior pleases others, intention is key (being nice).

Stage 4 - fixed rules, maintenance of social order, show and earn respect (law and order frozen).

Post-Conventional:

Stage 5 - social contract opinion, general rights (utilitarian), legal point of view.

Stage 6 - decisions of conscience, self-chosen ethical principles, not concrete moral rules but universal principles of justice, reciprocity, equality of human rights, dignity of people as individual human beings.

(Kohlberg, 1968:26-27)

of the consistency of reasoning by the various individuals under study. The use of a typological approach in this instance would also facilitate objective evaluation within the more subjective framework and nature of the process itself. As Mosher and Sprinthall have commented: "The major problem of evaluation in general is the almost complete absence of standard procedures which are designed to measure psychological growth in a developmental framework" (Mosher *et al.*, 1972:321).

Key Developmental Theorists

Piaget. The first major developmental theorist was Piaget. Through his work with Binet and IQ testing, he became cognizant of the patterns in the questions some students missed. He was able to document a four stage process whereby most people noticeably improved their logic. The person starts out in the sensori-motor, progresses between two and five years to the pre-operational. Between seven and twelve there is another move to concrete operations, and finally sometime after thirteen, the person reaches the formal level. This approach contends that the child must learn to understand that things exist. Then objects are perceived to exist for a purpose (or purposes). The third stage discovers there are time-relationships that do not alter, and in the formal stage there are numbers of perspectives or alternatives to be considered. Piaget found that while the transitional age may vary from group to group in different cultures, these stages are passed through in the same sequence.

Dewey. Dewey, too, had perceived there were discrete ways of developing, that different ages do actually think differently. To Dewey, children were not little adults, but he was unable to chart their development as Piaget did. Dewey's major point of discovery was that people can progressively improve their ability to think their way through problems.

Kohlberg's Approach

Kohlberg expanded the stage theory concept by concentrating first on the individual's development of the concept of justice. He then extrapolated his study to moral thinking in general. About the same time Loevinger, specializing in the concept of ego, also discovered personal development could be categorized according to discrete levels (Loevinger, 1966). In all these studies, it is important to recognize that the developmental approach does not assume the person will unfold automatically nor in the early years must the child continually have its mind jammed with bits of knowledge. Developmental theory does assert though that the cognitive and the affective are always in interaction and ought not to be segregated.

Kohlberg's leadership in bringing the typological approach to the fore in understanding the stage of development in one's reasoning has been acknowledged by numerous scholars. Hamm states:

> *As is now well known, Kohlberg approaches moral education from a cognitive developmental perspective in which children, like teachers and other*

> *adults, have their own ways of thinking about values.*
>
> (CSSE, 1975(a):41)

In the Association for Values Education and Research Report, Williams comments:

> *AVER assumes with Kohlberg and others that there may very well be developmental trends in reason-giving, role-taking, and other dimensions of moral competence; [furthermore], Kohlberg believes the stage of moral reasoning is the critical factor in determining how people will behave when faced with serious moral choices.*
>
> (Ibid.:66)

Initial indications suggested Kohlberg could provide the most adequate framework from which to study the moral reasoning of educators themselves. His work has been relatively recent, most of it published in the last decade. His constructs have a degree of universality to them: "(it is) a typological scheme describing general structures and forms of moral thought which can be defined independently of the specific content or particular moral decisions or actions" (Kohlberg, 1968:25).

Kohlberg's formulation is valuable as it has a pattern, a system, and a sense of consistency to it. It encourages the bringing together and combining of the cognitive and affective domains. Thus, it is more flexible than the very rational approach of Wilson and his associates at the Farmington Trust (Wilson et al., 1967). This latter approach takes the view that there are identifiable capacities necessary for the practice of any morality, e.g., empathy and awareness of consequences. These capacities or "second-order" principles form the basis for curriculum in moral education. The process is more prescribed with Wilson and there is a greater attention to objective at the expense of subjective emphases. It would be more suitable for a program pursuing a behavioral objectives strategy than one using an experience-based approach as this study does.

Support for Kohlbergian Approach

Fenton. Fenton summarizes Kohlberg's work in three words - "cognitive moral development" (Fenton, 1976:1). He elaborates:

> *Cognitive stresses organized thought processes. Moral involves decision making in situations where universal values, such as sanctity of life and the need for authority, come into conflict. And development suggests that patterns of thinking about moral issues improve qualitatively over time.*
>
> (Ibid.)

Fenton insists Kohlberg's approach is preferable since the principal claim that higher stages are superior than lower stages is supported by psychological evidence.

> *As we have seen, people develop through the stages in invariant sequence. If lower stages were better cognitively than higher ones, we would be forced to argue that the quality of thought deteriorates as a person matures, a proposition difficult to maintain. But the psychological argument that higher stages are cognitively better than lower ones rests on a firmer basis than this argument provides. Higher stages of thought are cognitively more differentiated, more integrated, and more universal than lower stages. More differentiated*

> *means that at higher stages people draw distinction between such different things as the value of life and the value of property. At Stage One, people do not make this distinction. More integrated means that at higher stages, people place such values as life, law, and property in a hierarchy. Life logically ranks higher than property. More universal means that higher stages appeal to more universal principles, such as the social contract, equality or justice. Lower stages stress less encompassing principles, such as avoiding punishment for oneself or gaining a personal reward. Hence, higher stage thought is cognitively better because it is more consistent than thought at lower stages.*
>
> (Ibid.:10)

Fenton has devoted considerable time to scrutinizing Kohlberg and his critics, and Fenton's conclusion is that "Kohlberg's research findings are basically sound" (Ibid.:19). Scharf supports this contention by reference to logitudinal research of some 250 people from the ages of six to thirty-two. To date only one has regressed (Scharf, 1976).

Mosher. Mosher expounds further by enhancing the understanding of the term moral in Kohlberg's cognitive-developmental theory of moral growth:

> *In Kohlberg's conceptualization, moral refers basically to thought processes - i.e., to judgement, reasoning, or decision-making in situations where the person has conflicting responsibilities. Moral principles are principles of choice for resolving conflicts of obligations... Moral is not simply a tag to be attached to actions we approve of. Morality is an overall mental "structure", a means for deciding what one should or should not do in situations involving competing moral values.*
>
> (Mosher et al., 1973:170)

Mosher yields an additional explanation concerning development in one's moral reasoning:

> *The process of moral development involves a restructuring, i.e., a reorganization in more comprehensive, differentiated and integrated terms, of the concept of justice as well as the related moral categories of respect for authority, society, or persons, prudence or self-interest, and concern for the welfare of others.*
>
> (Ibid.:171)

In elucidating why "Kohlberg's theory of moral growth is cognitive developmental" (Ibid.:172) Mosher, as well as confirming the various stages and levels, suggests that "Stage Five is a law-creating perspective in contrast to Stage Four, which is law-maintaining" (Ibid.:174). Furthermore, there is a stage he labels "Four and one-half". "This transitional phase occurs in some people moving from Stage Four to Stage Five...the individual at Stage Four and one-half sees morality as being a Stage Four type system of arbitrarily maintained laws or rules and then questions the validity of this particular form of morality" (Ibid.).

Kohlberg himself illuminates the framework within which his concepts would operate. He notes that "intellectual development then is an important condition for development of moral thought, but level of moral thought can be clearly distinguished from general intellectual level" (Kohlberg, 1964:405). While repeating that moral judgements are "judgements about the good and right action" (Ibid.) he contends:

> *Nevertheless, there is evidence that delinquency or repeated misconduct tends to indicate deficits or retardation of general moral judgement capacities, of related guilt capacities, and the lack of internal ego-control rather than simply reflecting sub-culturally relative values, or situational or emotional conflicts.*
>
> (Ibid.:435)

Erickson. The findings of Lois Erickson (Erickson, 1976), extending the research of such people as Loevinger and Eric Erikson, parallel Kohlberg's and accord added credibility to his stage development theory. Erickson has found a progression in maturing individuals regarding their development of interpersonal relationships. Based on Loevinger's work which adds a Stage 0 for pre-social, a basic six-stage pattern has been verified as well.

	Loevinger	Kohlberg
Stage 0	pre-social	
Stage 1	impulsive	physical punishment
Stage 2	self-protective	hedonistic
Stage 3	conformist	conformity
Stage 4	conscientious	law and order
Stage 5	autonomous	social contract
Stage 6	integrated	universalistic

Such results from empirical research provide substantive evidence of the benefit and validity of typological approaches to understanding maturity of development.

Beck. Beck posits another strength of the moral stage approach:

> *It emphasized the fact that a student who has a particular approach to morality in one area of his life will normally exhibit the same approach (or something very close to it) in other areas of his life; progression through the stages tends to cut across particular moral issues and problem areas.*
>
> (Beck, 1971(b):27)

Voth. Voth provides supplemental support from her studies of moral development and personal growth: "Mature problem-solving is an ideal advocated in our democratic society" (Voth, 1975:1) and maturity comes via development through a series of steps and advances in the individual's life pattern. Again, the basis for her work was Kohlberg and she draws on his definitions:

> *Kohlberg defines a morally mature person as that person who is capable of making decisions and judgements based on personally accepted internal principles of justice, equality and respect for human life, and who acts in accordance with such judgements.*
>
> (Ibid.:5)

Likewise, her concept of moral development is that of a stage-by-stage growth process and:

> *...(the) stages can be summarized as follows: first individuals will show only a concern for their own safety, and then more to being concerned about others and then develop their personal ethical principles, which involve an underlying respect for human life and equality for all individuals.*
>
> (Ibid.:13)

Ewanyk. Ewanyk in his research concerning the inducement of higher moral reasoning in delinquent boys similarly advocates the use of Kohlbergian approaches. He asserts education as a process in the socialization of people and while "many factors contribute to successful socialization, one factor is the concept of morality" (Ewanyk, 1973:4).

Additional Factors

Some, such as Parlett, Ayers, and Sullivan, have utilized Kohlberg's stages in studying a particular sub-group within society. The work of Parlett and associates focuses on the "Development of Morality in Prisoners" (CSSE, 1975(a):75) and the primary assumption was "based on the cognitive-developmental theories of such authorities as Piaget and Kohlberg" (Ibid.:76). While their research specifically concentrates on prison inmates, they do make a general comment about Kohlberg's work that is of particular relevance to this study: "Kohlberg, however, more than any other psychologist, has presented the most comprehensive development of the stage theory of moral judgement" (Ibid.:77). Through utilization of Kohlberg in their work they enhanced the understanding of the moral reasoning of one type of adult.

Environment is considered a factor in one's development as an individual and Kohlberg includes this as a component in his stage development as well:

> *Variations in social environment are viewed as stimulating or retarding role-taking and, hence,*

> *as stimulating or retarding sequential development, rather than as variations in effectiveness of stamping in rules through reinforcement or identification.*
>
> (Kohlberg, 1963:314)

Conjointly, Kohlberg can draw on previous research to illustrate that sequential development is a realistic construct for understanding moral development:

> *The Hartshorne and May as well as the Kohlberg data provide some support for the view that development of moral conduct depends on the fairly subtle development of moral concepts and of moral judgement capacities.*
>
> (Kohlberg, 1963:324)

Fundamental to Kohlberg's concept of moral development is his preference for the principle of justice instead of honesty:

> *To be honest means don't cheat, don't steal, don't lie. Justice is not a rule or a set of rules, it is a moral principle. By a moral principle, we mean a mode of choosing which is universal, a rule of choosing which we want all people to adopt in all situations.*
>
> (Sizer, 1970:70)

Support can be gained from Piaget in this regard: "for moral autonomy appears when the mind regards as necessary an ideal that is independent of all external pressure" (Piaget, 1970:194). Within this context Kohlberg believes moral education can most legitimately be taught in schools if the focus is on the teaching of justice. For Kohlberg such teaching "requires just schools" (Sizer, 1970:67) which has direct implications for the chief administrators of such schools.

V. [illegible]PLICATIONS OF GUIDELINES DERIVED FROM KOHLBERG MODEL

Erickson has asserted the time has become most appropriate to pursue greater understanding of adult applications of the stage theory process (Erickson, 1976). In so doing, however, it was important to move prudently in applying Kohlberg's stages theory to adults. Such caution stemmed from the lack of an adequate theory of adult development coupled with a general reluctance within previous research in moral development to pursue a focus on adults (Mosher, 1976(b)).

Nevertheless, the Kohlberg theory provided guidelines to all three aspects of this study: development, pilotting, and assessment.

Development Guidelines

In developing the content or displays for an educational program directed towards adults, the Kohlberg model advised that enhancement of an individual's moral reasoning ability can be achieved through "a comprehensive set of educational experiences designed to affect personal, ethical, aesthetic, and philosophical development" (Mosher _et_ _al_., 1972:294).

The Parlett, Ayers, and Sullivan research utilized Kohlberg. In their investigation, "ethical, political, and social issues served as the vehicles for moral development through sustained interaction with peers in situations requiring mutual decision" (CSSE, 1975(b):78). This proved to be a fruitful guide in the examination of the enhancement of moral reasoning of prisoners. Such an approach seemed to be equally helpful to the examination of educators. By scrutinizing various examples of reasoning in morally problematic situations, the ability of the educational administrator to systematically reason through moral dilemmas and thus enhance one's moral development could be assessed.

According to Hamm, "principles of morality could not operate with out concrete content", and thus the value of learning through participation (Ibid.:41). Hamm continues:

> *That content is important should be obvious from the fact that children must act long before they are able to make complete sense of rules and before they understand the validity of rules (and) this must also be true of adults who never reach stages beyond rule-conformity.*
>
> (Ibid.:42)

Important to this investigation was the dynamics of moral development: the creation of situations, through which the participants' involvement would facilitate enhancement of their moral reasoning.

Although a comprehensive theory of adult development may not have been available, there was a more than adequate theory of moral dedevelopment. The review of literature would suggest this moral development theory of Kohlberg to be most relevant for this study. Work in other realms of adult development provided indications of direct applicability of stage theory to adult moral reasoning. In addition, public concern over the moral crises in our social system gives added impetus to attempt, at least, to enhance the capacity for moral reasoning within one segment of society's leadership, i.e., educational administrators.

But displays of support for the attempt to enhance the moral reasoning of educational administrators would be insufficient to ensure adequate development of the necessary program. It was essential to recognize the various component natures or aspects of the Kohlberg guidelines. Such recognition enabled the program development to better reflect the Kohlberg process which in turn helped assure the pilotting can be assessed within Kohlberg parameters. The three noted aspects were: (i) the a-religious nature of the guidelines; (ii) the particular ethical theory behind the guidelines; (iii) the ability to assess various levels of moral reasoning.

A-religious nature of guidelines. Within the particular conceptual framework provided by Kohlberg, it was important to acknowledge the a-religous context of "ethical" and "moral" constructs used. As Kohlberg has asserted, "almost everyone cheats some of the time..." (Styles, 1968:63) so it was critical not to place an extensive guilt load on the participants nor attempt to apply any particular religious persuasions to the proceedings.

Kohlberg has been supported in this approach. The Educational Policies Commission also has suggested that moral and spiritual values as discussed within educational contexts, must be considered [illegible] to socio-cultural standards of conduct [illegible] religious standards (EPA, 1951). Combs agreed, "values are not a yes or no. Values have to do with more or less" (Phillips, 1972:34). This has not been an approach acceptable to most religious dogmas. Niblett has defined morality and moral development to be an "a-religious" concept (Niblett, 1963). Peters, likewise, suggested morality is "a-religious":

> *If one of the fundamental principles of morality is that of the consideration of interest, moral education will be as much concerned with the promotion of good activities as it will be with the maintenance of rules from social conduct, with what ought to be as well as with what men ought to do.*
>
> (Niblett, 1963:53)

Supporting ethical theory. Purpel cautioned that in developing programs of a morally educative nature, it would be important to be aware of the ethical theory utilized. "The handling of moral instruction also appears to be affected by the selection of a particular metaethical theory. These theories attempt to explain the nature of value terms and expressions" (Purpel et al., 1976:16). The cognitive-developmental approach requires one to adopt naturalism and/or prescriptivism as a basis as opposed to emotionism. Emotionism is primarily a non-rational approach tending towards indoctrination (Ibid.). Fundamentally, naturalism suggests an ethical statement to be one of fact while prescriptivism accepts a statement as ethical if it relates to universalizable and descriptive qualities. Thus the latter two both accommodate judgements based on reason.

The ability to assess orientations to moral reasoning. To deal effectively with people, an integral aspect of educational administration, Beck has asserted, it is critical that an individual be able to assess stages of moral development:

> *Indeed we might extend this point and say that people in general should learn how to assess morally those around them so that they will know better how to get along with them, and where possible, help them.*
>
> (Beck, 1971(b):10)

This assertion suggests that Kohlberg's stage theory should form more than a basis for a program assisting the moral reasoning of educational administrators; it should be fully introduced to all participants in such a program. The introduction of the Kohlberg model should increase the educational administrator's understanding of moral reasoning which, in turn, should aid the individual's leadership capabilities.

> *Persons at higher levels of moral development not only reason better, but they act in accordance with their judgements. Experiments demonstrate that principled persons act more honestly and live up to their beliefs in the face of inconvenience and authority more so than do people or children at lower stages.*
>
> (Kohlberg et al., 1971:414)

Summary. The three most noted aspects to the guidelines for [illegible]

[illegible]

[illegible] theory, which in this instance, was a combination of naturalism and prescriptivism; (iii) the ability to assess various levels of moral reasoning which was provided initially by Kohlberg's own evaluation process and then bolstered by the strategy of giving participants the actual model to study and become familiar with.

Guidelines for the Field-Test

Fundamental to this study's focus was Kohlberg's stages theory. This theory contains various component processes which facilitate successful accomplishment of the overall program. Kohlberg, and others who have utilized his approach, suggest several guidelines for choosing the activities in the program. These included requiring participants to define the key term (i.e. moral dilemma), role-taking, dilemma resolution, large and small group discussions, and participative teaching styles on the part of the leader/facilitator.

It was critical that the course "involve and stimulate the (individual's) own moral thinking and action" (Mosher et al., 1973:179). Thus different participants had to be approached with different levels of questions, structured at various stages or orientations. According to Mosher, "in all of Kohlberg's cross-cultural studies the vast majority of people in a culture (approximately 80 percent) never develop autonomous moral principles" (Ibid.:175). By [illegible] group seminar approach, personalization of the [illegible] readily attained. Through presentation of a va[illegible] dilemmas it would be possible to insert effective challenges to moral reasoning at levels other than those that might be in operation at any one time. Personalization of the experience could be further reinforced by permitting participants to define themselves key term (i.e. moral dilemma) and, if consensus was possible, accepting such definitions for use throughout the remainder of the program. This would meet a Kohlberg concern that the individual feel an integral part of the process. In fact, an action not only would provide the participant a personal identification with the program, but doubtless would help him to better understand just what the program was all about.

Role-taking/experimental activities. Mosher stressed that such a program must come to grips with the concept of justice, and to do so effectively, requires the utilization of role-taking procedures:

> *Kohlberg contends that the central stimulus and precondition for moral development is role-taking.*
> *..[Furthermore,] justice and idealized role-taking become essentially one and the same at the highest stages of moral development. Thus the stimulation of role-taking capacities is a powerful means for promoting a more complex sense of justice ... To communicate effectively the individual must be able to imagine how other people see him and what he has to say.*
>
> (Mosher et al., 1973:176)

R.C. Hawley advocates extensive use of role-playing in moral problem solving. But such utilization must receive some direction and guidance:

> *Discussion based on role-playing follows specific what-did-he-do-that-for? lines rather*

> *than degeneration into rapid, intellectualization - why? Furthermore, a brief role-play of one to five minutes can generate a multitude of specific data for analysis, with [participants] picking up different aspects of the interaction - communication, problem solving, seeking alternatives, differentiating conflicts, identifying problems, forecasting consequences. All this arises naturally out of the interchange.*
>
> (Hawley, 1974:foreword)

Hawley continues:

> *The power of the role-play and discussion comes from the fact that the interpersonal and rational and emotional facets of decision-making are being worked on at the same time.*
>
> (Ibid.:11)

Hawley has also found that "many personal growth activities and values clarification strategies can be adapted to role-plays" (Hawley, 1974:73). But as Hawley has noted, "I found it best to proceed on the assumptions that there are no wrong answers" (Ibid.:89). When an individual "is put into the role of another under some stressful situation, he may be able to see more clearly what might cause that person to act as he does" (Ibid.:95). Enhancement of moral reasoning reqiures that one develop empathy, "role-taking gives...a wider perspective for making moral judgements. In other words...(one) can appreciate the moral question from positions other than the one he is in at the moment" (Ibid.:105).

An important factor remains, however; the process must "involve" rather than "tell". Abundant opportunities must exist for participants to appreciate one another's role whether they be involved in a topic on property or civil rights, or love, or the legal system and punishment, or various social roles (e.g., family and friendship, citizenship and authority).

Hawley sums up the approach this way:

> *[There are] a series of moral problems and dilemmas suitable for role-playing. I prefer to use these as open-chair role-plays, either asking two or three individuals to play each role, or dividing the room in half, and asking each half to play a role.*
>
> (Ibid.:115)

Furthermore:

> *To the extent that a role-playing situation engages the student actively in empathizing ...then that role-playing will lead the student to take into account the feelings, motivations, desires of others in making his own decisions. The student will then be acting on the basis of more complete information about how his act will affect others, and he will be more likely to make a more universally acceptable moral decision. And this, after all, is the province of education: to create a society of truly moral men and women.*
>
> (Ibid.:119-120)

Dilemma resolution. Role-taking has not been the only avenue to stimulate growth in moral reasoning. "Another closely related and effective means of stimulating development is the discussion of moral dilemmas" (Mosher et al., 1973:17). These issues could be presented in the form of short case studies (in written and/or audio-visual format), complete with provocative questions to concentrate attention on the moral choices to be resolved. Such conflicts would then be examined individually and/or in group situations. Since the individual is not likely to alter instantaneously his initial orientation or mode of reasoning, it is critical for him to reflect upon the conflict creating the dilemma and his reactions to this conflict.

This particular mode permits arguments to be introduced from other orientations or perspectives in an effort to broaden his particular mode of moral reasoning. And, according to Mosher,

> *the Rest and Turiel studies indicate that the most effective arguments in bringing about change in a person's level of moral reasoning, are those at the next higher stage than the person characteristically uses...*
> *...Although this is a gradual process, it is the way developmental change occurs. Moral development is a process of internal re-organization of thinking by the individual because he perceives the inadequacy of his own reasoning.*
>
> (Ibid.:177-178)

Other writers have commented on preferred approaches to expanding one's orientation to moral reasoning. M. Francis attempted some classroom activity towards moral development and cautions against too much leader influence in the debates:

> *[Such] dominance proved to be a serious impediment to fruitful discussion. It was recommended that teachers of values education programs have a good background in moral development theory and Kohlberg*

> *scoring, that case studies never be used alone, and that moral education classes be voluntary rather than compulsory curricula.*
>
> (CSSE, 1975:(b):83)

Hidden agenda and confrontation must be avoided as much as possible, and discussions must be prevented from disintegrating into "beating dead horses". Efforts should be maintained towards providing continual feedback while simultaneously improving one's skills. Piaget has contended that enhancement in moral reasoning requires an atmosphere of equality and openness among participants of any such process. "Now criticism is born of discussion and discussion is only possible among equals" (Piaget, 1932:409).

Kohlberg has been quite precise on this matter:

> *Perhaps a clearer example of the importance of social participation in moral development is the finding that children with extensive peer-group participation advance considerably more quickly through the Kohlberg stages of moral judgement than children who are isolated from such participation (with both groups equated from social class and IQ). This clearly suggests the relevance and potential of the classroom peer group for moral education.*
>
> (Kohlberg, 1966:17)

Group processes. Another essential component is the structures within which the participants work. Beck asserts small group processes are preferable: "We cannot be confidant and confessor to more than a very small group of people" (Beck, 1971(b):18). Large group discussion sessions ought not be used indiscriminately. But when they are employed they should not direct "too much attention upon concrete and specific problems at the expense of general principles" (Ibid.:17).

> *The teacher should not pose as an intellectual genius or as an infallible source of knowledge ... He is a resource person, chairman, and leader, and he should exercise these roles only in so far as it is deemed useful by the group ...[moreover] while adhering to the theoretical discussions approach, vary the topics and format sufficiently to provide different perspectives on each problem, avoid boredom, and ensure a sense of progress.*
>
> (Ibid.:21)

Durkheim, the eminent French sociologist, believed that man needed to perceive himself as a member of the social group before he could really progress in his individual or personal moral awareness. "For morality to have a sound basis, the citizen must have an inclination towards collective life" (Durkheim, 1961:233). Niblett followed up this particular argument: "...if the individual is to develop moral strength he must make hard choices... choosing often between loyalties to different groups" (Niblett, 1963:28). Niblett also has reminded us that "there is no morality without decisions that are personal" (Ibid.:30).

The facilitator must be continually aware of the potential differences individual administrators might bring to this process and be ready to treat each somewhat individually.

Facilitator style. Important to the success of the study would be the style of leadership adopted by the facilitator. It would be essential that the facilitator be neither domineering nor overly aggressive. He must be sensitive to the feelings and needs of the participants. He should be somewhat humble; he need not always have to be right. Piaget stressed that the leader lead and not dictate; emphasis must be on drawing the participants out of themselves. "The leader must, therefore, be a collaborator and not a master, from this double point of view, moral and rational" (Piaget, 1932:412).

Grainger, in his efforts towards enhancing the abilities of adolescents at moral reasoning, agreed that confrontation ought to be avoided if possible and constructive interaction attempted. His concern was that participants be sensitive to the needs of others. "...the feelings of the teacher for these children and their feelings for him become more important, since both are dealing with raw material of their experiences of and with one another" (Grainger, 1970:15). Whiteley is of a similar mind that the power of the leader must be controlled (Whiteley, 1970).

Law, writing in Contemporary Education, likewise advocates a participatory approach.

> *In the methods of teaching ethics and moral standards, it seems essential to me that education should provide the opportunities to learn these values in a participating manner - learning moral and ethical standards should be a functional experiment.*
>
> (Law, 1970:4)

The relevance of this assertion was illustrated with an appropriate example: "When an administrator of a college or school professes that his institution is being operated on democratic principles but dictates all functions, then his preachings are meaningless" (*Ibid.*).

Peters in "Reason and Habit: The Paradox of Moral Education" (Niblett, 1963), was convinced that processes towards greater moral awareness are best achieved by taking a generalist approach or wide perspective. The leader must remain as open-minded and as perceptive as possible and must not be content to dwell for long periods of time on particular or isolated issues.

Rubin, in "Challenge for Curriculum Design and Teaching" (Phillips, 1972) did not want the facilitator to rely solely on his own talents and knowledge. He argued strongly for the inclusion of independent sources of information and knowledge for the participants in any program of moral development. "Put another way, moral education cannot occur unless the learner has access to an adequate supply of substantive information" (*Ibid.*:81).

Rubin's concerns were, in large part, alleviated by the facilitator's utilization of the dilemma resolution process as the occasion to introduce new sources of ideas and information. Furthermore, use of externally produced printed materials also aided the expansion of reference materials.

Combs in "Helping Teachers Change Their Values" (Ibid.), stated that any attempts to improve levels of moral decision-making must be conducted carefully and with sensitivity. "One thing we ought to remember about human beings is that they do not change their basic beliefs rapidly" (Ibid.:22). Deming's paper, "Planning and Assessing Value Change" (Ibid.) went even further:

> *In conclusion, value change presents to the educator, perhaps his most difficult challenge. In order to effect it, he must be reflective, systematic, innovative, and self-critical. He must also be cautious since values are not only strongly held but often dearly held. But given the intent to change them, he must be rigorous and thorough in his planning and practice or he is likely to simply miss his mark.*
>
> (Ibid.:64)

May, suggested that efforts directed towards positive moral education must always be cognizant of the individual participant's present state of awareness: "Teachers need to be aware of the different modes and stages so that they may organize their teaching methods to suit, as far as possible, the particular level which the pupils may have reached" (May, 1971:29). This has become important, according to Fenton, because in his research

> *80 percent of the subjects preferred the highest stage of thought that they comprehended...(and) subjects tended to prefer the higher stage statements in their developmental order - that is, they preferred a Stage Five argument to a Stage Four argument.*
>
> (Fenton, 1976:6)

Hawley, too, subscribed to Kohlberg's contention that the most effective way of upgrading the level of moral reasoning would be to intervene with arguments one level above that at which the individual was presently debating (Hawley, 1974).

There was, as a result of some special research, one slight variation to this theme of non-confrontation. Ewanyk, treating delinquent youngsters, took a more direct approach. He did not believe confrontation should be avoided in instances of lower levels of moral reasoning: "The individual must be confronted with his illogical point of view; a necessary requirement for cognitive growth" (Ewanyk, 1973:13). He also cautioned against expecting great changes even after an intensive program. Effort must be expended getting to know the problems of the participants (particularly if there is evidence of "delinquency"). In some instances, it may become evident that further development will be difficult. Nevertheless, even in this situation, where he was working with less advanced examples of moral reasoning, Ewanyk utilized discussion-type interactions as well:

> *Furthermore, it was suggested that effective group discussions required the subjects to be involved and committed to the resolution of the dilemmas, thus fulfilling the requirement of role-taking. At the same time, cognitive conflicts of information at the subject's level of operation maximized confrontation.*
>
> (Ibid.:63)

Summary. The pilotting guidelines included a common emphasis relating to the necessity for the program to recognize individual differences and involve participants rather than dictate to them. Evidence suggested this was best accomplished by requiring participants:

(i) to define for themselves the key term;

(ii) to become involved in role-taking which would help ensure they did not sit back passively and be told what to think (Mosher et al., 1973; Hawley, 1974);

(iii) To undertake dilemma resolution themselves which would provide opportunities for analysis of one's own moral reasoning processes while simultaneously being introduced to new perspectives or orientations (Mosher et al., 1973);

(iv) to experience different types of group processes, but particularly those with small numbers which would help provide a sense of identity for the individual (Beck, 1971; Durkheim, 1961; Niblett, 1963);

(v) to be subjected to a participative teaching style on the part of the leader/facilitator which would encourage collaboration and the feeling that each person had something of value to contribute, that there was no master in the discussions (Piaget, 1932; Grainger, 1970; Whiteley, 1970; Law, 1970; Niblett, 1963; Phillips, 1962; May, 1971; Fenton, 1976; Hawley, 1974; Ewanyk, 1973).

Assessment Guidelines

While there are numerous guidelines to aid the development and pilotting of a program in moral reasoning directed towards adults, there is less advice concerning the modes by which to assess such a program once pilotted. Various approaches have been suggested, including the Kohlberg test, having participants themselves assess the process, requiring the facilitator to keep notes on his perceptions of progress being made and obtaining independent observations.

The Kohlberg test. Kohlberg developed an instrument for assessing levels of moral reasoning. This was further refined by Porter and Taylor (Porter et al., 1972). They streamlined the original test to make it more useful as a pre- and post-test for programs utilizing the Kohlberg model.

> *The complete [Kohlberg] questionnaire includes nine stories that confront the reader with a moral dilemma. The five stories presented in this guide are recommended because their scoring systems are the most sufficiently developed.*
>
> (Ibid.:8)

While Porter and Taylor focussed their attention on young people, their subjects did span the Kohlberg scale suggesting the test would be suitable for application to adult subjects. A preliminary field-testing of the Porter and Taylor version of the Kohlberg instrument on a group of educational administrators, attending a University of Alberta summer course in 1976, did indicate that the test was appropriate for adult use. Furthermore, several authorities at the California Conference (1976), including Mosher and Scharf, also verified its applicability for adults.

The particular Porter and Taylor version of the test instrument has been thoroughly tested and Kohlberg, himself, has been involved in its evolution. It was prepared as a "reliable method of measuring the degree of moral development reached" (Ibid.:v). "It is developed from a basis of the stage-developmental theories of Lawrence Kohlberg" (Ibid.). The guide comes complete with a scoring procedure to permit the program facilitator to conduct both the pre- and post-tests; however, in this instance, a professional scorer from the Harvard Centre was utilized to ensure objectivity.

Porter and Taylor note that "the Kohlberg test is not a highly standardized and precise measurement, and a person's score is not an absolute mark that explains everything" (Ibid.:6). But since this program for educational administrators was novel and required a degree of flexibility, a non-standard test provided some needed latitude. Porter and Taylor continue:

> *We prefer to think of the dilemmas outlined as useful tools in getting to know how a person views questions that most of us would call moral questions. And they are even more useful in that we can relate one person's answers to those of others by seeing all the diverse answers in terms of moral development.*
>
> (Ibid.)

Participant assessment. It must be remembered as well that it was not Kohlberg's stage theory that was being studied. His model was only a tool. Specific devices outside the Kohlberg framework were necessary to assist in the overall evaluation processes. Utilization of a variety of assessment quizzes for different sessions provided the opportunity for subjective participant comments and obtained from participants numerical ratings of different aspects of the sessions as well. Both the comments and the ratings enabled accumulation of comparable data from the entire group which in turn gave some indication as to increasing sensitivity to the issue of moral conflict resolution as well as whether there was any perceived enhancement in the participants' capacities for moral reasoning.

Facilitator's notes. According to Mosher, a program to enhance moral reasoning utilizing an intervention process could not be assessed adequately solely by a pre- and/or post-test type of instrument. The evaluation must be comprehensive and ongoing throughout the course of the program.

> *Curriculum development is a process of concurrently thinking about problems in educating people and intervening or acting on these problems. The method is an alternating cycle of reflection and action, of hard thinking, careful practice and evaluation designed to produce a more comprehensive understanding of how systematic educational experiences affects specified knowledge, skill, or development in [individuals].*
>
> (Mosher, 1975:5)

Mosher continued: "the focus in evaluation is on the curriculum, the teaching and the interactive effect on the student's learning" (_Ibid_.). When teaching a pilot class, he suggested that records be made as carefully as possible and reviewed in light of the original goals. From this would come as effective an understanding of whether progress is being achieved as from any other accepted measurement device.* Through use of pilots and applied revisions "you will feel a considerable intuitive confidence and command of what knowledge, skills, or growth can come from that experience" (_Ibid_.:6).

Mosher contended it is important that "attendance and participation in discussions...(be) the two essential requirements of the course" (Mosher _et_ _al_., 1973:178) and that the sessions be recorded. This would enable the facilitator to review discussions of the individual sessions; to analyze participants as to the levels of reasoning they employed; and, to assess the effectiveness of the facilitator's interventions. It also provides on-going intuitive insight regarding any increase in sensitivity towards the existence of moral dilemmas. To assist in this review process, the facilitator should make brief reference notes as each session unfolds.

---

* The reader is reminded that the interpretation of evaluative comments from participants in a pilot study of this kind must be undertaken cautiously in the sense that their very participation in a trial project is likely to dispose them favourably towards the project (viz. "Hawthorne effect"). The author has attempted to take this into account in his interpretation of the data.

Independent observations. To complement this role by the facilitator and to further ensure objective reporting, an independent note-taking observer could be included in the actual staging of the program. As well, each participant could be asked to maintain a workbook which, at the conclusion of the program, would be turned in to the facilitator as an additional record of the process. In order to gain maximum return from these more objective sources of evaluation, the facilitator should hold debriefing sessions daily with the observer and, at the conclusion of the program, with the participants. This would permit a greater exchange of understandings as to the perceived success of the process.

Summary. Assessment guidelines have not been articulated extensively in any of the approaches to moral development. The values clarification approach relies entirely on subjective feelings while the cognitive approach strives for behavioral change or at least acceptance of an objective standard and so is not suitable for an experience-based strategy anyway. Within the cognitive-developmental approach there is an attempt to combine subjective and objective evaluation methods in an effort to provide some measure of assessment capability. The Porter and Taylor version of the Kohlberg questionnaire provides an adequate pre- and post- test instrument (Porter et al., 1972). When combined with independent observations an acceptable appreciation can be gained as to the success of the program at enhancing the participant's capacity for moral reasoning in the resolution of ethical/moral conflicts. Participant assessment and the facilitator's notes, while providing some indication as to whether enhancement of moral reasoning occurs, give better indication as to the success of the program at increasing the sensitivity of the participants to the existence of moral dilemmas within educational administration.

VI. SUMMARY

In this chapter, the elements of an educational program have been reviewed, including the approaches to educational program development important to the area of moral education. It was shown that the cognitive-developmental approach most satisfactorily accommodated the intentions of this study. Furthermore, the stages theory of Kohlberg and his associates provided specific guidelines for the development of a program that would expand the ability of the educational administrator to systematically reason through moral dilemmas. Guidelines for the development, pilotting, and assessment of the program, as derived from the Kohlberg formulation, were presented and discussed.

CHAPTER THREE

DEVELOPMENT OF THE PROGRAM

The initial ideas for this program were conceived during the summer of 1975. The process which took those early thoughts to a workable program is presented graphically in Table II. In this chapter each of the steps making up the program development process is presented and discussed.

I. ARTICULATION OF GOALS AND STRATEGIES

The framework for this study emerged after a review of literature dealing with moral education, in general, and stage theory and moral development, in particular. This review established that stage theory seemed to provide the strongest basis now available for developing a program to enhance the educational administrator's capacity for moral reasoning in the resolution of ethical/moral conflicts. A principal source of guidance was found in the work of Ralph Mosher of Boston University.

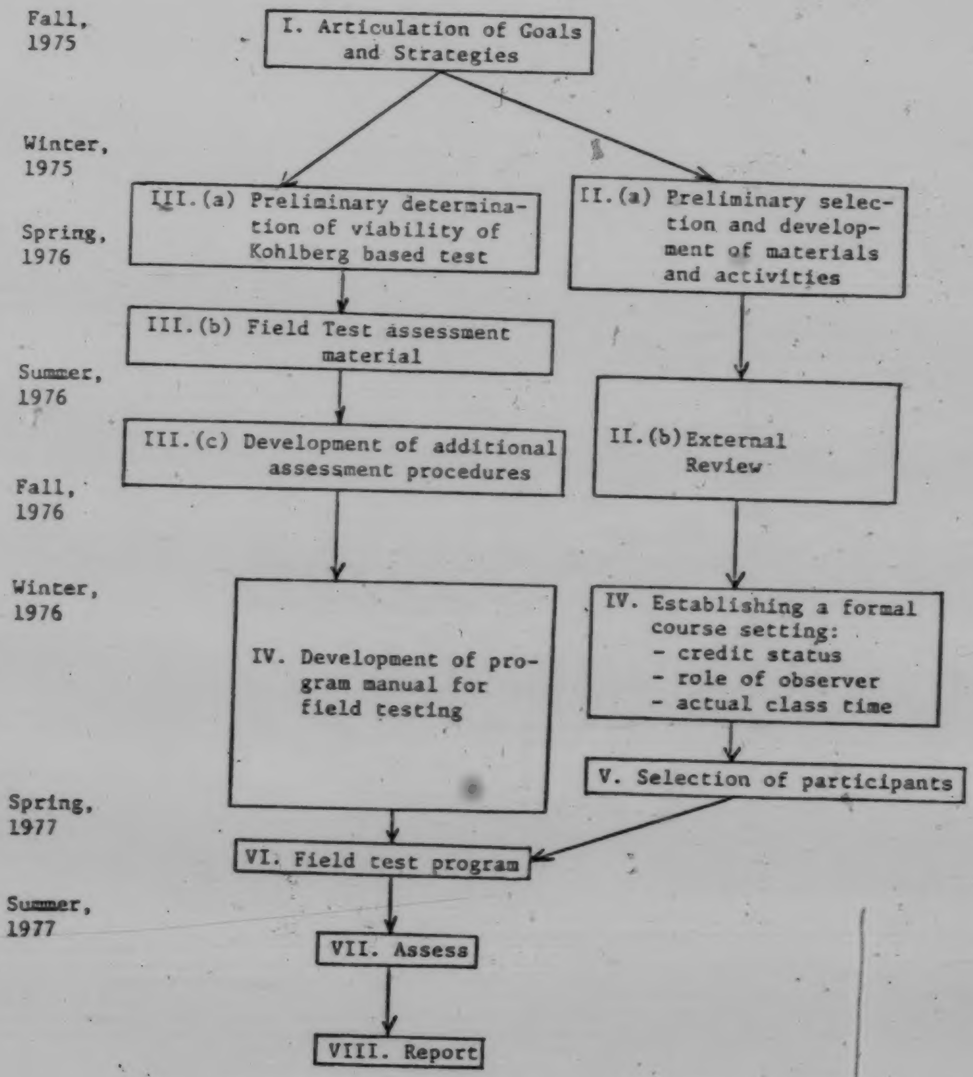
> *The aim is to stimulate the development of more differentiated, integrated, and comprehensive ways of thinking about values or morality. The supposition is that this will be related to enhanced moral action.*
>
> (Mosher et al., 1973:167)

In discussing his efforts at enhancing moral reasoning Mosher states:

> *A premise of the course is that the essential purpose of education is the stimulation of in-*

TABLE II

THE PROGRAM DEVELOPMENT PROCESS


Fall, 1975
I. Articulation of Goals and Strategies
Winter, 1975
III.(a) Preliminary determination of viability of Kohlberg based test
II.(a) Preliminary selection and development of materials and activities
Spring, 1976
III.(b) Field Test assessment material
Summer, 1976
III.(c) Development of additional assessment procedures
II.(b) External Review
Fall, 1976
Winter, 1976
IV. Development of program manual for field testing
IV. Establishing a formal course setting:
- credit status
- role of observer
- actual class time
V. Selection of participants
Spring, 1977
VI. Field test program
Summer, 1977
VII. Assess
VIII. Report

> *dividual development...The basic notion is that education should discern and provide those systematic experiences or stimuli which give the individual optimal opportunity to develop or grow in interaction with his environment.*
>
> (Ibid.:167)

Mosher utilizes the work of Lawrence Kohlberg:

> *Our curriculum work in moral education draws heavily on Kohlberg's empirical and theoretical study of moral development...*
> *...While, in our view, the major educational and curricular applications of Kohlberg's theory remain to be done we believe that the theoretical understanding of moral development now available allows that practical work to go forward with dispatch and promise.*
>
> (Ibid.:170)

Mosher and his associates already have developed some programs in moral education for adolescents. Thus they are in a position to make some observations as to where the program developed in this study might succeed. It was Mosher's belief that "we need to try a variety of ways to affect moral development. One of the truisms of education is that different people learn in response to different stimuli." (Ibid.:205). Moreover, the teacher must be a facilitator, one who steers the discussion as in the Socratic method. What has helped make this process more effective "is that ethical issues are part of (people's) lives...and can be analyzed in personal terms." (Ibid.).

The major goal of the Mosher inspired programs was "natural, optimal development...not unusual acceleration" (Ibid.:176).

Mosher's research found that people tended to become fixated at lower stages if they were not challenged in their thinking, and so his "educational objective is then, to stimulate moral development and prevent such fixation" (Ibid.). That this could best be accomplished by using a stages theory process was supported by Kohlberg (Kohlberg, 1964:394). Kohlberg, himself, credited Piaget for initially revealing this particular applied research approach and drew on this work for additional support (Ibid.:395).

Beck declared that the moral stages approach, as evolved in Kohlberg's work, was the best base from which to develop programs in moral reasoning (Beck, 1971(b):14). Beck's concept of an adequate program, including the manner by which it should be taught or conducted, required effective leadership based on openness and genuine humility where the facilitator was always ready to accept that there may be some participants who can act at a stage higher than himself/herself (Ibid.).

Hawley, too, considered Kohlberg's work to be the principal starting point and "of immense importance in developing techniques for moral education." (Hawley, 1974:108). Furthermore:

> *The operating factor in the development of moral judgement is what Kohlberg calls role-taking - that is, taking part in the workings of society in many different social roles...The quality of an education for moral judgement is directly related to the numbers of opportunities that are available for role-taking and to the quality of the available roles.*
>
> (Ibid.:109)

As a base strategy in developing the program, Kohlberg's stage theory was accepted as a fundamental component. His work and that of his colleagues formed the framework from which to assess the current levels of moral reasoning of the group of educational administrators who were the participants in this program. Kohlberg's theory also served as the principal tool for the educational program which would attempt to expand the ability of the educational administrators to systematically reason through moral problems and increase their sensitivity to the existence of moral conflicts within the domain of educational administration.

II. PRELIMINARY SELECTION AND DEVELOPMENT OF MATERIALS

Having articulated the general thrust and selected the major framework of the program, it then became important to commence the selection process whereby appropriate materials and activities would be chosen to facilitate the pilotting of the program.

Materials and Activities

Mosher contended that such a program can be most successful when being offered as a course (Mosher *et al.*, 1973:178). Consequently, potential materials and activities were not only examined with a view to their appropriateness to the Kohlberg approach but also their useability within a formal course setting, complete with regular class hours, assignments, and credit for completion.

An assortment of materials and activities were reviewed as potential means to accomplish the pilotting of the program. Following the guidelines of Kohlberg (1966,1964), Mosher (1976,1973), and others (Phi Delta Kappan, 1975) the materials selected contained reasonably obvious examples of moral conflict. One significant characteristic of any suitable example was that it contained the need for some decision-making regarding the moral issue to be faced.

While the rationale for selecting individual session material is provided at the conclusion of each day's program throughout the Facilitator's Notebook (See Appendix), generally speaking, the material was selected on the basis of its relevance to educational administration and processes related to the development of moral reasoning. Two principal kinds of study materials were drawn upon: written and audio-visual, following Mosher's recommendation (Mosher et al., 1973).

A variety of written material was examined in an effort to provide information that the participants would have more time to reflect upon regarding the particular challenges to ethical reasoning contained therein. Such an approach was advocated by Beck who suggested that in addition to introductory discussions on general principles (elementary ethics) and familiar moral problems, there should be some discussion of articles or excerpts from books, discussions of case study materials, and use of relevant plays or novels (Beck, 1971(b):22-23).

The written case studies either were located in the publications originating from the Harvard Centre for Moral Development (Kohlberg's base) or were developed from experiences of the facilitator himself. Each posed a moral conflict within a setting quite relevant to the participants. Furthermore, a novel was chosen as a major teaching/learning device within the program. The setting of Wind Without Rain was a Canadian school. The story followed the life of a young teacher as he struggled through a series of moral conflicts in his search for personal and professional identity. Though the story took place in the late 1930's and early 1940's, the problems and situations described within this book remained relevant for the participants and the program itself. It provided a variety of potential group debates regarding problems that administrators might have in resolving moral dilemmas. This, in turn, provided the facilitator with opportunities to attempt to expand the abilities of the participants to systematically reason through moral dilemmas.

Additional background material was provided which dealt directly with the topic of moral education and Kohlberg's stages theory approach to it. This was done in order that the prospective administrator would have direct access to the central tool itself. Such action was based on the assumption that having a more immediate understanding of the Kohlberg formulation would assist in assessing the reasoning of those involved in the moral dilemma. This in turn, would enable the administrator to better understand the actual dilemma and then seek out avenues to its resolution. Through this process the administrator would at least increase his sensitivity to moral problems, if not enhance his capacity for moral reasoning in the resolution of moral conflicts.

Motion pictures were utilized upon the advice of both Collier and Mosher: "A story told by a film has an immediacy of impact not shared by purely literary media, since it is conveyed by an amalgam of verbal and non-verbal modes of communication similar to those of everyday experience" (Collier et al., 1974:177). "Our experience is that appropriately selected films are very powerful stimuli to moral discussions and reasoning" (Mosher et al., 1973:182).

Based on testing done by Mosher and others, two films were selected from the Learning Corporation of America series, "Searching for Values" (Ibid.). These films are edited versions of major motion pictures:

(a) Conscience in Conflict synthesizes superb acting with masterful writing and direction to probe a theme that recurs throughout literature and life itself and is crucial to moral decision-making: to what extent should a man hold fast to his principles? Edited from Columbia Pictures' classic, A Man For All Seasons, the film provides excellent examples of conflict situations that must be faced and resolution is unavoidable even though the choices are not pleasant.

(b) Authority and Rebellion concisely dwells on the issue of authority and the conditions in which acceptance of authority is morally problematic. An edited version of The Caine Mutiny follows the theme through the actions of an individual well conditioned to accept authority.

Video-tape clips were also utilized. One selected video-tape clip, "On Board", was one of a series available in the Department of Educational Administration Laboratory (University of Alberta). By dealing with a moral issue faced by a school board member, it provides an example of the practical application of decision-making within the context of moral conflicts. Two others were clips locally produced at the Department of Educational Administration (University of Alberta) showing potential moral conflicts for the educational administrator.

The External Review of Materials and Activities

As materials and/or activities were located that appeared appropriate according to the Mosher guidelines, they were subjected to a further personal review process by the facilitator. Such materials were tried out informally on various practising educators and former teachers in the Penticton, B.C. school district as well as some administrators in Vancouver and Edmonton on a random basis. If the materials stimulated the kind of discussion among reviewers that was being sought by the facilitator, the material was retained. If not, the material was set aside.

III. PRELIMINARY SELECTION OF ASSESSMENT PROCEDURES

Determination of the Viability of Kohlberg-based Tests

The Kohlberg test, as modified by Porter and Taylor, was selected initially as an assessment device as it had been extensively tested and refined by other researchers and found to be an excellent measure of the degree of complexity involved in a person's moral reasoning (Porter *et al.*, 1972). It utilizes the five stories of the complete Kohlberg questionnaire that can be scored most accurately. Furthermore, Kohlberg had participated in the development of this version of his test.

Field-test of Assessment Material

Field-testing of this instrument was carried out by the facilitator at the University of Alberta in the spring of 1976. The pilot group consisted of a selection of graduate students attending a spring session seminar in educational administration. This test, combined with reports from other centres (California Conference on Moral Education, 1976) verified its applicability for adults in general and educators in particular.

Development of Additional Assessment Procedures

The time-frame of the program proposed, caused some concern. Mosher and others suggested that the Kohlberg test might not be sufficient in detecting significant changes (California Conference, 1976). They recommended that additional evaluative devices be employed. Consequently, workshop assessment evaluation forms were prepared to be completed after individual sessions. As well, following Mosher's lead (Mosher _et al_., 1973) the large group sessions were audio-taped to provide data regarding the facilitator's group leadership procedures and the effects of the process on participants.

To provide added scope to the evaluation process, an independent observer was included in the workshops. On a daily basis, this individual reviewed the workshop progress with the facilitator. As well, he compiled his own observations to be added to those of the participants at the final debriefings of the program.

IV. DEVELOPMENT OF THE PROGRAM MANUAL

The program was developed to consist of twelve sessions. The format of each session followed advice received from Mosher, Beck, and Wilson, all of whom previously had developed such programs (Mosher _et al_., 1973:167; Beck, 1971(b):2; and Collier _et al_., 1974:220). The sessions, while generally pursuing a common theme, vary the specific materials and strategies employed. Sometimes audio-visual materials are used, at other times written materials. Some sessions used small group discussions, while others used large group processes, and so on. The twelve session format is shown in Table III.

TABLE III

THE TWELVE SESSION FORMAT

DAY	FOCUS OF MORAL DILEMMAS	CONTENT	ACTIVITY	EVALUATION DEVICE
1	Use of information about a person	Case Study #1 - Norman and James"	Large group discussion. Introductory comments.	Kohlberg Test (as pre-quiz) (Appendix C)
2	Use of influence of another person	VTR Clip "On Board"	Individual responses. Small group discussions. Large group discussions.	Workshop Assessment Form (Appendix B)
3	Individual conscience versus social pressures	Film Conscience in Conflict	Printed background material. Small group discussions. Large group discussion.	Workshop Assessment Form (Appendix B)
4	Definition thereof	Development of a consensus definition for "moral dilemma"	Introductory comments. Small group discussions. Large group presentation. Large group discussion.	Individual evaluative Paragraph

TABLE III (Continued)

DAY	FOCUS OF MORAL DILEMMAS	CONTENT	ACTIVITY	EVALUATION DEVICE
5	Breach of trust	Case Study #2	Small Group discussion.	Individual reaction to Case Study #2
		Special article on Kohlberg with Schematics Diagram	Faciliator lecture and discussion	
6(a)	Cheating/misrepresentation	Case Studies #3 and #4	Small group discuscussion.	Selected sub-group a* review of value of case studies
			Large group discussion.	
(b)	The law versus freedom of choice			
7&8	Use of Kohlberg's framework to assess the steps at which given actors are making decisions.	Wind Without Rain	Small group discussions.	Workshop Assessment Form
			Large group presentation and discussions.	
			Individual identification of moral dilemmas.	
9	Authority versus rebellion	Film: Authority and Rebellion	Large group discussion.	Selected sub-group b* review value of films
			Small group brainstorm session.	

TABLE III(Continued)

DAY	FOCUS OF MORAL DILEMMAS	CONTENT	ACTIVITY	EVALUATION DEVICE
10	Use Kohlberg's framework to meet or accomodate another actor at a stage at which he is capable of responding.	"Unresolved" Case Study	Introductory Comments. Small group preparation. Large group presentation and discussions.	Selected sub-group c*
11	Use of Kohlberg's framework to raise another actor's consciousness to a stage higher than the one in which he appears to be inclined to make his decisions	Individual reactions to Kohlberg	Large group discussions.	Kohlberg Test (as post-quiz) (Appendix C)
12	Debriefing	Individual reaction and observer's comments re program itself	Background comments by Facilitator. Observer's comments. Large group discussion.	Concluding Evaluation forms. (Appendix B-IV and B-V)

* Participants were divided into three sub-groups to disperse the evaluation load over a number of sessions.

Prior to the commencement of the course, every member was provided a copy of the major novel, Wind Without Rain (Dewdney, 1974). The participants were encouraged to read this book at least once before the program began, to save some time in the midst of the program when the book would actually be used. A self-contained Participant's Workbook was prepared to serve as a daily record book for the members of the program. It contained all the supplements (appendices) relevant to the discussions and assignments, and provided space for written comments and questions. This Workbook was to be given out piece-meal, on a daily basis; the day previous to the session each participant would receive his copy along with appropriate back-up material, to be inserted in the holder provided. (See section entitled Assignment for NEXT DAY in both the Facilitator's Notebook and Participant's Workbook.)

V. ESTABLISHMENT OF A PROGRAM SETTING

Establishing a Formal Course Setting

Parallel to the development of the program manual (both Facilitator and Participant versions) a formal setting was established within which to conduct the program. During the winter of 1977 discussions were carried out with the Chairman of the Department of Educational Administration to obtain permission to conduct the program on a credit basis within the Department in order that graduate students in educational administration could serve as participants.

The Department was most co-operative and made available a seminar course in Spring Session 1977 which carried credit status. The regular professor for this course was assigned the role of official observer.

While three full weeks (fifteen three-hour periods) were available for the presentation of the program, due to extended sessions and extra out-of-class assignments, the program took up only twelve days. This flexibility helped ensure topics were not drawn out to unnecessary lengths or prematurely terminated. Final outlines of the daily sessions were not printed until the last possible moment to facilitate changes suggested or made necessary by particular actions within the group. Often individual session evaluations would point to certain concerns or misunderstandings that could best be dealt with by revising the emphasis or thrust of subsequent sessions.

Selection of Participants

After selection of the setting for the program, it was necessary to obtain a sufficient number of participants to make the process viable. It was felt some ten to twelve people would suffice. As fourteen students had registered for the original seminar course these were approached by the designated professor and department chairman in late February as to their interest and willingness to participate in this experimental program in moral reasoning and educational administration. The response was one of cautious acceptance. Thus, subsequent to this discussion, in March the facilitator met with the potential participants and outlined the general format of the program. Following this second meeting, all fourteen agreed to participate.

The participants included six women and eight men ranging in age from late twenties to mid-fifties. While all had experience in the classroom, administrative experience varied from a very limited amount in two individuals through to many years in others. The program was then ready to be pilotted and assessed.

VI. SUMMARY

In this chapter the procedures used to develop the program concept have been described. In the evolution of the program concept the review of literature indicated that basically there was only one effective model for the type of program desired within the context of this study. That model was Kohlberg's stages theory and it received considerable support from moral education scholars. Additional evidence suggested that success would be most likely to result from utilization of a formal program format.

All materials and activities selected related to the general issue of moral conflict resolution. Generally speaking, this material was suggested by Kohlberg or one of his associates or advocates of his approach. Mosher was the most constant source of guidance. As a result, a wide diversity of materials were utilized, including films, books, case studies, video-tapes - all containing potential or actual dilemmas.

Assessment materials were derived from Kohlberg in the form of a version of the Kohlberg questionnaire. This served as a pre- and post-test, but was not considered sufficient; additional subjective and objective evaluations were sought by the participants and an independent observer sat in on the entire process.

There were twelve sessions all built around variations on the theme of moral dilemma resolution. Some material was provided in advance of the sessions, and in all cases the emphasis was on attempting to expand the ability of the participant to systematically reason through moral dilemmas. The program itself was established within a formal setting, and participants were invited to participate voluntarily.

The program, once designed and developed, was then pilotted. This experience is reviewed and assessed in Chapter Four.

CHAPTER FOUR

REVIEW OF THE EXPERIENCE

In this chapter, the educational program on the enhancement of moral reasoning is described and assessed. As can be recalled from Chapter Two (Review of the Literature), after reviewing the elements of an educational program with particular reference to moral education, it was determined that the cognitive-developmental approach most satisfactorily accommodated the intentions of this study. Within this framework, the Kohlberg stages theory best provided specific guidelines for the development of a program to enhance the educational administrator's capacity for moral reasoning in the resolution of ethical/moral conflicts. The Kohlberg approach contends that development of one's moral reasoning is progressive through levels of complexity; moreover, the individual can be inspired to reason at a more complex level through the interventions of a facilitator. This study developed an educational program whereby such systematic interventions could occur.

The intervention process occurred through the materials and activities selected for the program (including role-taking, dilemma resolution, varying group processes); through the style and actions of the facilitator himself; and, through the encouragement of direct interactions among the participants. In this program diverse moral dilemmas were used in order to provide a varied series of situations to the learners, in this case mature adults who were prospective educational administrators.

To assess this program, four sources of evaluative information were available: the observer, the evaluation quizzes, the Kohlberg pre- and post-tests, and the recorded audio tapes of the workshop discussions. These sources can be analyzed with respect to four major aspects of the program:

(i) the materials and activities selected;
(ii) the role of the instructor/facilitator;
(iii) the resultant outcomes for students/participants; and,
(iv) the intentions of the program.

These aspects are summarized in Table IV. (As noted previously, the Facilitator's Notebook and Participant's Workbook are included in the Addendum to permit specific reference to the day-by-day unfolding of the program.)

I. MATERIALS AND ACTIVITIES

Significant to the development and delivery of the program was the selection and arrangement of the materials and activities. One item, common throughout the sessions, was the Participant's Workbook which parallels to a large degree the Facilitator's Notebook. In order that purposes unique to each session would be better appreciated, the Workbook was previewed at the outset of each day. Everyone made extensive use of the Workbook. Moreover, each book was turned in at the completion of the program as a source of additional insights for the facilitator into the progress of individual participants. For example, this was particularly useful for comparing

TABLE IV

ASSESSMENT OF THE PROGRAM

Element of the Program to be Evaluated	Data Source
I. Materials and Activities	(a) Observer's reactions (b) Participants' assessments
II. Role of Instructor/Facilitator	(a) Observer's reactions (b) Participants' assessments (c) Audio tapes of individual sessions.
III. Outcomes for Students/Participants.	(a) Observer's comments (b) Kohlberg test scores (c) Audio tapes of individual sessions
IV. Intentions of the Program	(a) Participants' comments (b) Facilitator's comments

individual assessments of the major role play on day ten with the group assessments. It pointed out that the great majority of participants were able to interpret and analyze Kohlberg stage theory.

What follows is a day-by-day summary of the materials and activities utilized throughout the program. First appears a condensation of the information provided in both the Facilitator's Notebook and the Participant's Workbook. This is supported by a synopsis of the actual happenings as derived from the debriefing notes with the observer and facilitator. (This meeting also provided an opportunity to examine the activities proposed for the next day and to consider the value of altering the intended format.) The reactions of the observer and assessment by the participants are then noted wherever available or applicable. The reporting on each day concluded with a statement of any suggested revisions that appear relevant.

Each day is reviewed within the context of the guidelines as summarized earlier in Chapter Two (pp. 62-63).

DAY ONE

Activities	Materials/Mode	Time Allocation
1. Introduction of the process, including the attention to resolution of moral dilemmas.	General explanation by facilitator.	10 minutes
2. Discussion of a common base point from which to approach moral dilemmas.	Case Study #1 - "Norman and James" - a dilemma involving the use of information about a person.	45 minutes
3. Provide some benchmark information regarding individual levels of moral reasoning.	Kohlberg Test (Porter and Taylor version)	60 minutes

Throughout the first session, participants exhibited a desire for extensive direction by frequently asking the facilitator to define or explain each activity to them. As extensive direction could establish too rigid a milieu for the program, the facilitator, at the risk of having some flounder for the first while, required the participants to come to an initial understanding on their own concerning the conflicting issues, moral dilemmas, and personal values presented. This approach is recommended by the Kohlberg formulation.

There did seem to be a tendency to see the dilemma contained in the case study on only a very superficial level, as a general administrative problem. The moral conflict did not come through clearly. At the same time, through involvement in a conflict analysis where attention could be directed to the moral dimension, the participants were able to begin at least to appreciate the existence of moral dilemmas in the educational administrative process.

Suggested revisions. To encourage more group debate on the moral dilemma within Case Study #1, the material should be revised to make the committee less dominant and the position of Norman more powerful. The guidelines for discussion also should require participants to focus on the moral conflict for Norman, and avoid examining any general administrative problems that might be perceived. By such alterations the case study would draw attention more clearly to a moral dilemma that required resolution.

DAY TWO

Activities	Materials/Mode	Time Allocation
1. Presentation of a moral dilemma situated directly within the context of educational administration.	Video-tape "On Board" - a dilemma involving the use of influence of another person; small group discussions.	50 minutes
2. Discussions regarding how one can deal with moral dilemmas regarding external influence on internal administrative decision-making.	Large group discussions based on small group presentations and role-playing.	60 minutes

There was more group-focussed discussion as participants began to grapple with dilemmas without extensive prodding from the facilitator. The effectiveness of the VTR clip "On Board" was diminished somewhat because it had been viewed and discussed by about half the participants in a previous administrative course. Consequently, most participants tended to examine the issue as an administrative problem and did not see any extensive moral conflict in the situation.

The session did provide variety in the styles of group processes used. By including some small group activity, participants were encouraged to begin to seek out a personal identity within the overall process.

Observer's reaction. There was one concern raised by the observer after this session. He had perceived the understanding of the term "role play" to be inadequate. Participants required more explicit direction on this particular item as understandings of role play varied somewhat from that held by the facilitator. The observer encouraged the facilitator to make certain that the group had a common understanding of the term role play. For purposes of the program, it was agreed that role playing was taking a position and then "acting" it out based on the individual's concepts.

Participants' assessments. Day Two provided the first occasion for a formal evaluation of the general process of the workshop. Each person had an opportunity to complete the "Workshop Assessment Form" (Appendix B). (See Table V for a tabular summary of the Workshop Assessment Form for Day Two.) While some indicated the videotape was somewhat cut-and-dried and not suitable for consensus, such comments came from those who seemed to see it solely as an administrative dilemma. Participants did mention that the exercise provided a good opportunity to share ideas and thus did feel that the program was beneficial. The session itself received mixed reviews: participants were not sure of the purpose of the session, but were not unhappy about the form and structure of the session. Numerous participants indicated that it was a good process although some did not believe that sufficient background material had been provided. Mixed reactions emerged as to whether there was a positive stimulating atmosphere to the session.

Suggested revisions. Not enough time had been devoted to general discussions of moral conflicts which prevented dilemma resolution providing opportunities for adequate analysis of one's own moral reasoning processes while simultaneously being introduced to new perspectives. Therefore, this VTR clip "On Board" would be more

TABLE V

SUMMARY OF WORKSHOP ASSESSMENT FORM FOR DAY TWO

ITEM EXAMINED	NUMBER OF PARTICIPANTS RESPONDING			
	Very Much	Yes	Somewhat	No
A. THE SESSION ITSELF				
1. The purpose of the session was clear.	2	6	6	-
2. This session was relevant to the overall theme.	2	5	6	1
3. The length of this session was appropriate/sufficient.	5	6	1	2
4. The form/structure of this session was appropriate/adequate.	2	11	1	-
5. Sufficient background was provided for this session.	-	8	3	3
6. There was a positive, stimulating atmosphere to this session.	1	7	6	-
B. THE MATERIAL USED				
7. Material provided was interesting.	2	8	4	-
8. Material provided was useful to the session.	2	7	3	2
9. This material will be relevant in clarifying future dilemmas.	-	4	7	3
C. GROUP PROCESS				
10. The small group activity was a positive experience.	4	6	3	1
11. Classmates generally listened adequately/sufficiently.	5	8	-	1
12. "We seem to be getting somewhere in this session."	2	6	5	1
D. THE LEADER				
13. The leader was prepared.	8	6	-	-
14. The leader listened adequately.	7	7	-	-
15. The leader is helpful.	3	9	2	-
E. THE EXPERIENCE				
16. This experience should be helpful to my role as an educational administrator.	-	8	4	2

beneficially scheduled later in the program, once the participants have extensively explored and developed their own concepts regarding moral dilemmas and the resolutions of such conflicts. It would be particularly appropriate after the major book. At this point, the edited film - Authority and Rebellion - could be inserted to help challenge the participants to reflect more generally upon ethical/moral problems.

DAY THREE

Activities	Materials/Mode	Time Allocation
1. Examination of an outside example of a conscience in conflict.	Edited film version of "A Man for All Seasons"	35 minutes
2. Debate concerning the role conscience plays in moral decision-making.	Small group discussions without direct facilitator leadership (small groups different in composition from Day Two).	30 minutes
3. Discussion as to whether or not there are times when moral principles are best bent, or even set aside, in order to obtain a good decision.	Large group discussion under guidance	50 minutes

There was a positive dynamic environment about the discussions. As no member of the group had viewed the film previously, a new experience was shared by all. This assisted in the establishment of a participative teaching/learning situation which encouraged collaboration and the feeling that each person had something of value to contribute, that there was no master in the discussions.

The half-hour film, Conscience in Conflict, is an edited version of A Man For All Seasons which isolates and illuminates the moral dilemma of choosing the church or state or man's personal convictions. As such it helped provide some guidance in defining the key term in the program. The session was an exciting one with the intensity of debate such that the entire suggested session outline could not be completed. Thus, the question related to Appendix E-III was assigned for individual completion.

Observer's reaction. The observer was pleased with Day Three. He perceived the group to be progressing positively. It was even suggested that the video tape used in Day Two might now be brought back and re-shown as the participants might better appreciate the moral dilemma exhibited rather than seeing it as an administrative dilemma. He was very positive about the continual rearrangement of the small groups, as it prevented power cliques from developing and permitted everyone opportunities to be a speaker/leader. There were no suggested revisions arising out of this day's session.

Participants' assessments. At the conclusion of the third session, the group again evaluated the experience by completing a Workshop Assessment Form. (See Table VI for tabular summary of Workshop Assessment Form for Day Three; the numbers in brackets indicate the score from Day Two.) There was a notable shift upward: participants felt that the purpose of this session was much clearer, that it was more relevant to the overall theme. The length of the session was certainly adequate although this shifted little from the day before (Day Two). People were more assertive that the form and structure were appropriate and agreed that sufficient background had been provided for this session. It was acknowledged that there was a positive stimulating atmosphere to the process. A positive shift occurred in regard to the material used, as people indicated the material provided was interesting and very useful, although not

TABLE VI

SUMMARY OF WORKSHOP ASSESSMENT FORM FOR DAY THREE

ITEM EXAMINED	NUMBER OF PARTICIPANTS RESPONDING*			
	Very Much	Yes	Somewhat	No
A. THE SESSION ITSELF				
1. The purpose of this session was clear.	6(2)	8(6)	-(6)	- -
2. This session was relevant to the overall theme.	8(2)	5(5)	1(6)	- (1)
3. The length of this session was appropriate/sufficient.	6(5)	5(6)	1(1)	2 (2)
4. The form and structure of this session was appropriate/adequate.	8(2)	6(11)	-(1)	1 -
5. Sufficient background was provided for this session.	8(-)	5(8)	1(3)	- (3)
6. There was a positive, stimulating atmosphere to this session.	11(1)	3(7)	-(6)	- -
B. THE MATERIAL USED				
7. Material provided was interesting.	13(2)	1(8)	-(14)	- -
8. Material provided was useful to the session.	11(2)	3(7)	-(3)	- -
9. This material will be relevant in clarifying future dilemmas.	3(-)	7(4)	2(7)	1 (3)
C. GROUP PROCESS				
10. The small group activity was a positive experience.	8(4)	4(6)	1(3)	1 (1)
11. Classmates generally listened adequately/sufficiently.	6(5)	7(8)	1(-)	- (1)
12. "We seem to be getting somewhere in this session."	6(2)	7(6)	-(5)	1 (1)
D. THE LEADER				
13. The leader was prepared.	11(8)	3(6)	- -	- -
14. The leader listened adequately.	10(7)	4(7)	- -	- -
15. The leader is helpful.	8(3)	5(9)	1(2)	- -
E. THE EXPERIENCE				
16. This experience should be helpful to my role as an educational administrator.	2(-)	8(8)	3(4)	1(2)

* DAY 2 scores in parentheses.

everyone agreed that it would be relevant in the future discussions. Numerous written comments were provided by the participants following this session. Six noted that it was an especially interesting, enjoyable, and very worthwhile session. Another two comments indicated that there had been a good choice of material. A couple of participants even commented that the session could have been longer as they would have liked to continue the debate. Participants did indicate that they were beginning to understand moral dilemmas.

DAY FOUR

Activities	Materials/Mode	Time Allocation
1. Exploration of the various participants' perspectives on the concept of "moral dilemma".	Small group discussions exchanging individual definitions and airing of participants' feelings.	40 minutes
2. Development of a group consensus as to a common definition of what constitues a moral dilemma.	Small group presentations to large group followed by facilitator guided large group discussions.	60 minutes
3. Introduction to Kohlberg's Stage Theory.	Facilitator Lecture	10 minutes

The session began with the small group process to avoid encouraging participants to try to determine what the faciltator might consider a good "official" definition. Moreover, the principal focus was to be on having the participants define the key term themselves in line with one of the Kohlberg guidelines. Another important aspect of the fourth session was the intense participation that resulted from everyone having to come forward with his own definition of a moral dilemma.

Throughout the small group discussions, all participants were called upon to put forward their contributions to the most acceptable definition. This helped provide a sense of identity for each individual as well as a sense of cohesion in the group. That the activity was fruitful was borne out in the speed by which the large group moved to resolution. Partially as a consequence to this increasing effectiveness of the small group, a greater portion of each session was allotted to small group activities.

Observer's reaction. The observer expressed satisfaction with this session. He felt that each person was gaining a better understanding and had something worthwhile to contribute. He found it particularly interesting that a consensus definition was obtained.

Participants' assessments. After the fourth session, participants were encouraged to provide individual written comments on the program's progress. The principal emphasis of these subjective evaluations dealt with personal progress each participant felt was being experienced. Therefore, the results of the evaluation of Day Four will be discussed in Section IV (Intentions of the Program).

DAY FIVE

Activities	Materials/Mode	Time Allocation
1. Examination of the concept of attempting to use logical reasons in resolving moral dilemmas.	Case Study #2 "Dorothy and Mike" involving a breach of trust, small groups involved in role-playing.	40 minutes
2. Development and presentation of consensus resolution based on initial use of stage theory.	Large Group discussion plus individual analysis	30 minutes
3. Review of Kohlberg position, including analysis of six stages.	Facilitator Lecture	40 minutes
4. Discussion of acceptability of Kohlberg's approach.	Large group discussion	25 minutes

The fifth session engendered the same enthusiasm as the fourth. The case study, involving a couple married in university and now facing a problem regarding their professional versus personal futures, triggered the imagination of everyone. This situation, in line with Kohlberg's guidelines, allowed participants to undertake dilemma resolution themselves, which provided opportunities for analysis of one's own moral reasoning process while simultaneously being introduced to new perspectives. It also provided for role-playing activities.

The large group debates on Kohlberg's stages theory concept raised one interesting point: disagreement over his idea of non-regression. In allowing debate on this point, the facilitator helped reinforce the idea that no one's ideas should be rejected outright. Generally speaking, there seemed to be a reasonable understanding, awareness, and acceptance of the Kohlberg concept. The schematics (Appendix G) were appreciated in part because they helped reinforce the definition of the key term.

Observer's reaction. There was some concern regarding the appropriateness of bringing tenuous examples into the debate. Several participants had introduced rather extreme cases when arguing particular points. It was the observer's contention that at such points the facilitator should exercise stronger leadership to prevent such examples from altering the focus for discussion: certain examples would not be appropriate if the process was to remain relevant and rational. Furthermore, the extreme cases, even for the administrator, usually require the bringing in of counsellors, psychiatrists, and other professional people. An aspiration of this program is that it maintains a milieu wherein everybody can perceive the problems as being normal aspects of their daily administrative routine.

Suggested revisions. As a matter of technique in presentation, the schematics (Appendix G) should be also produced on a transparency for use with an overhead projector. This would enable the facilitator to conduct the discussion such that all participants would move through the explanations together. This then could stimulate possibly more discussion and individual analysis of the concept which, in turn, would give people more opportunity for self expression.

DAY SIX

Activities	Materials/Mode	Time Allocation
1. Application of Kohlberg Stage Theory to resolve moral dilemmas related to educational administration.	Case Study #3 and #4, dealing with cheating/ misrepresentation, and law versus freedom of choice.	40 minutes
2. Analysis of practical effectiveness of Kohlberg approach.	Large group discussion under the leadership of the facilitator.	75 minutes

The sixth day included the first comprehensive utilization of the Kohlberg stages. The participative teaching style was not adequate to inspire extensive group collaboration as discussions tended to produce brief answers which forced other participants to surmise stage levels of the arguments, rather than having issues articulated sufficiently to permit fuller analysis. Nevertheless, there was general understanding of the Kohlberg approach, which helped in maintaining a positive understanding of the key term; and, the case studies, because of their direct relationship to the administrative process, were well received and increased the value of the role-play experience.

Observer's reaction. The observer commented that it might be appropriate to discuss occasionally, such questions as: What is the "norm"? His concern related to whether the group needed to attain a general consensus. However, in conclusion it was agreed that the small group process provided everyone the opportunity to air particular viewpoints and be listened to while simultaneously approaching some kind of general agreement.

Participants' assessments. At the conclusion of the sixth session, four participants randomly selected on behalf of the group undertook to evaluate the use of case studies in the workshop:

1. General Comments*

   i) *We all begin with a common base - often not knowing any more than the other. The case study provides a vehicle for discussion from a point of reference to the group. The majority of case studies have been thought provoking.*

   ii) *The relevance of the situation has been excellent. Excellent spark for conversation and detailed tool for varied focus of that conversation.*

   iii) *I found the use of case studies as used in this workshop to be an excellent learning tool. The sharing, pooling of ideas and the contribution of all class members, has helped in the clarification of the concepts presented.*

2. Which was the most preferred case study?

   i) *The case study with Sir Thomas More. It has provided a wealth of information on which to base further learning. By that I mean that discussions held after the case have, in many instances, led back to this case.*

   ii) *I find it difficult to choose between them, as each have stimulated discussion, in different areas.*

   iii) *Case study number two - for purposes of this course - the argument used by Mike and Dorothy seemed more easily categorized, according to Kohlberg's system. Also, not all the statements made in the discussion were rational, which more closely resembles reality.*

---

* Student comments are presented without editing.

iv) *Dorothy and Mike case study (number two). I believe it is a situation any graduate student could relate to and with.*

3. What was the least valuable case study?

i) *The school board member, because the problem and solutions were very clear cut.*

ii) *Case study number three, as it seemed to be a cut and dried approach and therefore did not promote the discussion that should follow.*

iii) *The first one, but only because we were only still feeling slightly reticent.*

iv) *The school board example, because many new members of the class had been exposed to this in the previous course.*

4. Have you any other comments to make about the use of case studies

or any other aspect of this workshop?

i) *I find case studies have value in that they remove you from the situation and allow you to be far more objective in your analysis. I've appreciated the format of the class in that I find my most valuable learning comes from the small group discussions.*

ii) *I appreciated the required small group confrontation (in the best sense of the word). They are helping me to develop as an individual (I shall try to work with those who I find most difficult to work with again) and improving mutual respect throughout the total group (almost without exception). Also appreciate your extensive preparation - that's a rarity around here you know!*

iii) *Case studies used on a limited basis can be helpful. I find the questions in my mind after leaving class, do promote much discussion among the group, after class and with others not involved (e.g., other professionals, family, etc.). To me then, it is a course I am personally growing from. Fortunately, you seem to have sensed the group's attitudes to topics and individuals, and have time to discuss in periods accordingly - very perceptive (and a welcome change).*

iv) *The case studies, because of their timeliness and relevance to career and personal perspectives, are excellent learning devices. I've enjoyed them.*

Suggested revisions. While leading the various activities the facilitator must be persistent in questioning so that short answers are accepted only as preludes to more expansive ones. Adequate explanations are necessary in order that adequate analysis of the level of complexity evident in people's moral reasoning is possible. Everyone must continue to feel that they have something of value to contribute, in order that they then do contribute.

DAY SEVEN

Activities	Materials/Mode	Time Allocation
1. Introduction to analysis of major book in reference to Kohlberg.	Facilitator led general discussion on Wind Without Rain.	20 minutes
2. Intensive examination of character levels of moral reasoning.	Small group discussions using Kohlberg stages.	40 minutes
3. Presentation and reactions to interpretations of levels of complexity of moral reasoning at which others tended to operate.	Small group presentations to the large group followed by facilitator led large group analysis.	70 minutes

The seventh session witnessed intense analysis of the major novel. The major focus was Wind Without Rain (Dewdney, 1974) selected due to its appropriate setting in a Canadian high school and relevant theme of moral conflicts between teachers and principals. It stimulated a variety of debates and discussions regarding problems that administrators have in resolving moral dilemmas. Due to the interest generally expressed in the discussions, this session did go overtime. The participants benefited greatly because they became extensively involved in the analysis of the unfolding problems/dilemmas. There was also ample opportunity to develop a sense of identity with the situations.

Suggested revisions. The analysis would have been even more vigorous had the assignment been given out at the conclusion of Day Six. This would have enabled everyone to prepare at least some of their responses. Valuable time was used in just searching out verifications. There might be some intensification in one's moral reasoning when one is given time to reflect on the response as opposed to when one is reacting immediately in the heat of battle, so to speak.

DAY EIGHT

Activities	Materials/Mode	Time Allocation
1. Continuation of Day Seven analysis of moral dilemmas using Kohlberg Stages Theory.	Large group discussions under guidance of facilitator.	60 minutes
2. Explanation of the question: Does stage theory help in the resolution of moral dilemmas?	Small group analysis.	50 minutes
3. Explanation of participants ability to recognize moral dilemmas.	Facilitator led group discussions using student identified moral dilemmas in major book.	30 minutes

This session progressed even more intensively than the seventh session. It focussed on the question, "Can the administrator use Kohlberg's approach as an effective tool?" Also posed was the situation whereby an issue would be re-examined by asking: "What if the subject had been at stage two, or stage five? How then might it have been handled?" Everyone was deeply involved in the discussion, there was a variety of group processes and the dilemmas to be resolved required everyone to analyze his own moral reasoning processes, while simultaneously being introduced to new perspectives.

As an aspect of the mode of discussion the seating arrangement was altered simply by relocating the official observer and facilitator into less obvious positions around the table. This encouraged participants to be less facilitator-oriented and did have some effect in dispersing informal sub-groups that had developed. It also created a more relaxed environment more conducive to frequent interaction directly across the table.

Participants' assessments. Days Seven and Eight were, in essence, two parts of a continuing session. Therefore, an overall evaluation of that particular part of the program was done at the conclusion of Day Eight. (Again, for the purposes of comparison, the collective responses to the Workshop Assessment Form for Day Eight are outlined in Table VII, along with the supporting set of figures (in parentheses) representing the numbers from Day 3.) Participants perceived this aspect of the program to be very relevant to the general theme. The length of the sessions was appropriate, and there was sufficient background given. Participants continued to be strong in their support of the fact that there was a positive stimulating atmosphere to the process. The material used was considered to be very interesting and most useful (this is a continuing theme of both formal and informal comments that were heard after sessions). Participants were very positive that the material was quite relevant to clarifying future dilemmas as well. The experience itself was seen as even more relevant and helpful to the roles and responsibilities of educational administrators. A number of material points were noted by various participants in the comments attached to the evaluation form.

> Individual #1: *The exercises were very useful in defining the purpose and administration of the instrument. The method stimulated a good deal of thinking and very active discussion. I've enjoyed the exercise immensely.*

TABLE VII

SUMMARY OF WORKSHOP ASSESSMENT FORM FOR DAY EIGHT

ITEM EXAMINED	NUMBER OF PARTICIPANTS RESPONDING*			
	Very Much	Yes	Somewhat	No
A. THE SESSION ITSELF				
1. The purpose of this session was clear.	5(6)	4(8)	2(-)	- -
2. This session was relevant to the overall theme.	9(8)	1(5)	1(1)	- -
3. The length of this session was appropriate/sufficient.	7(6)	4(5)	-(1)	- -
4. The form/structure of this session was appropriate/adequate.	5(8)	5(6)	1(-)	- -
5. Sufficient background was provided for this session.	8(8)	2(5)	1(1)	- -
6. There was a positive, stimulating atmosphere to this session.	8(11)	3(3)	- -	- -
B. THE MATERIAL USED				
7. Material provided was interesting.	9(13)	2(1)	- -	- -
8. Material provided was useful to the session.	8(11)	3(3)	- -	- -
9. This material will be relevant in clarifying future dilemmas.	5(3)	4(7)	2(2)	1(1)
C. GROUP PROCESS				
10. The small group activity was a positive experience.	5(8)	6(4)	-(1)	-(1)
11. Classmates generally listened adequately/sufficiently.	5(6)	5(7)	1(1)	- -
12. "We seem to be getting somewhere in this session."	7(6)	3(7)	1(-)	-(1)
D. THE LEADER				
13. The leader was prepared.	8(11)	3(3)	- -	- -
14. The leader listened adequately.	9(10)	2(4)	- -	- -
15. The leader is helpful.	7(8)	4(5)	-(1)	- -
E. THE EXPERIENCE				
16. This experience should be helpful to my role as an educational administrator.	4(2)	5(8)	2(3)	-(1)

N.B.: Three people had job interviews and/or were sick, and so did not complete the evaluation forms.

* Day 3 numbers in parentheses.

> Individual #2: *I thoroughly enjoyed the small and large group discussions.*
>
> Individual #3: *I really enjoyed these two sessions. The arguments, discussions, and examples from the book helped to cement our definition of a moral dilemma.*
>
> Individual #4: *The exercise most certainly arouses my contempt for policies and procedures as excuses for not treating students and colleagues as individuals - i.e., with respect for the individual worth, talents, etc.*
>
> Individual #5: *From the discussions I'm starting to get some idea of how the model may be useful to me.*

The major reading assignment Wind Without Rain (Dewdney, 1974) was well received and stimulated much discussion for two sessions, each of which extended beyond the expected time allotment. It enabled this group of administrators to deal with a relevant situation that required affective reactions as well as cognitive. Several comments about the book bear repeating:

> i) *The book is an excellent basis for discussing moral dilemmas.*
>
> ii) *I found the session very stimulating. The interaction has helped to clarify the book, but more importantly, it has helped to clarify Kohlberg's levels.*
>
> iii) *The book certainly provided a base for discussion, and the story was one we all can identify with as educators. The characters seem plausible, as well.*
>
> iv) *The arguments, discussions, and examples from the book help to cement our definition of moral dilemmas.*

Suggested revisions. The major book, Wind Without Rain, is most relevant to this program. Both session seven and session eight went overtime, which attests to its worth and useability. Therefore, more time should be provided officially for it. Without undue sacrifice of other components, it would be possible to allocate three full sessions to the book. In addition, the practice should be continued, whereby all participants obtain and read a copy of the book prior to the workshop.

DAY NINE

Activities	Materials/Mode	Time Allocation
1. Introduction of the concept of authority to moral reasoning.	Edited version of film The Caine Mutiny	40 minutes
2. Brainstorm session on how essential it is that authority be maintained in administratively oriented moral dilemmas.	Small group discussions using focus of the film and additional provided question.	30 minutes
3. General discussion as to whether the issue of authority will change the context of one's approach to moral decision-making.	Large group setting with facilitator leading the debate.	45 minutes

The interaction throughout this session was subdued. While the film was well received, the subsequent large group debates were less vigorous than the previous ones. The small group sessions were based on some questions provided by the film editors and recommended by the Kohlberg group. However, alongside the fact that people seemed a bit weary these questions appeared inappropriate to people already familiar with Kohlberg's stages. The participants had some difficulty understanding the intent of the questions and consequently the discussions would bog down. There seemed to be little opportunity to undertake dilemma resolution themselves and so the participants did not gain much analysis of their own moral reasoning let alone appreciating other viewpoints. There may even have appeared to be too little facilitator input so that the participative style was unable to be effectively initiated.

Observer's reaction. The observer suggested the major problem was that people were just exhausted. It was suggested that it might have been appropriate to provide some type of break prior to session nine, especially since sessions seven and eight had both gone overtime, and both had required extensive preparation on the part of the participants.

Participants' assessments. Viewing the case study allows the participants to grasp the issue quickly, but it is important that any accompanying discussion questions be relevant and appropriate to the intention of the session. At the conclusion of Day Nine, four people, on behalf of the group, conducted evaluations of the use of films.

Question 1. Comment briefly on the value of using edited films in a workshop such as this.

i) *Situations portrayed are fine talking points, but they are in fact dramatic - somewhat distorted and unbelievable as they are at least not part of everyday experience.*

ii) *The film gave a change of pace and presents dilemmas, but we do get into the problem of interpretation of the character's reasoning.*

iii) *I find the use of edited films to be helpful and that the film provides situations and dilemmas in a contextual situation. Thus the viewer can make decisions based on much more information than in the ordinary case study.*

iv) *I find them to be excellent value in that they bring moral dilemma situations into life. In general, they get you much more involved and interested. This enables you to put greater effort and attention on the dilemma.*

Question #2. Which film was the most valuable?

i) *The film on Sir Thomas More was the most valuable in that many principles and moral issues were displayed.*

ii) *The film on More presented a much more focussed dilemma, in my opinion.*

iii) *I would pick the More film. I was less familiar with it and I feel it led to more valuable discussion.*

iv) *The Caine Mutiny film, because this film has a more modern setting and its characters are more closely parallel to* Wind Without Rain. *The issue of power and authority is probably the most relevant moral concern facing an educational administrator.*

Question #3. Which film has been the least valuable?

i) *The video tape, because this presentation was part of a previous class - redundant materials and issues.*

ii) *The film I found least valuable was the Caine Mutiny. This was not in the film itself, but in the discussion that followed.*

iii) *From the point of view of an administrator, the More film was probably less relevant, although personally I enjoyed it more. The Caine Mutiny addresses problems which ad,ministrators face on a daily basis.*

iv) *The film on The Caine Mutiny was least valuable and fewer dilemmas were presented and, the dilemmas which included authority relationships in military, is not as applicable and relevant to educational administration.*

Question #4. Have you any other comments to make about the use of the edited films, or any other aspects of this workshop?

i) *I'm finding the course worthwhile - the use of films and case studies make us constantly work with and think about Kohlberg's stages as they relate to the moral reasoning which is occurring.*

> ii) *We were under the constraints of time. The films, as other aspects of the program, have an effect that I would like to explore in classes as well as in the small groups - unfortunately we don't have enough time.*

Suggested revisions. The film would be more appropriate earlier in the workshop. It deals more generally with moral confict and its resolution and thus would be suitable in the initial phases, when the participants are trying to sharpen their perceptions of moral dilemmas. Furthermore, the actual guidelines to the session should be revised to more precisely focus on the relationship between administrative decision-making and moral dilemmas. This can be accomplished by following the guidelines used in the Conscience in Conflict film session.

DAY TEN

Activities	Materials/Mode	Time Allocation
1. Explanation of the session's intention to provide an opportunity for personal application of the theory.	Facilitator lecture	20 minutes
2. Preparation of cooperative role-play which would show a positive resolution to a moral dilemma.	Small group process	40 minutes
3. Presentation and evaluation of role-play portraying the personal applications of the Kohlberg approach.	Large group setting under leadership of small groups	60 minutes

This was an entertaining as well as educative session both in the small and large groups. It was primarily participant-oriented and through the medium of the presentations provided good insight into the level of comprehension everyone had of the various levels in Kohlberg's theory. More importantly, it tested participants' skills at attempting to resolve moral dilemmas using arguments and points of persuasion based on stage theory. It also enabled participants to experience additional variations in the group process.

All participants participated with enthusiasm and were well-prepared for their performance. These presentations inspired valuable discussions through the experience of the role-play itself and the opportunity to analyze one's own moral reasoning while simultaneously being introduced to new perspectives.

Participants' assessments. As the evaluations undertaken on Day Ten dealt more with process, these will be discussed in Part II of this chapter.

DAY ELEVEN

Activities	Materials/Mode	Time Allocation
1. Re-examination of viability of stage theory approach: Does one become more effective in resolving moral dilemmas by using stage theory processes?	Large group discussions based on Day 10 events.	60 minutes
2. Again, for the facilitator, additional benchmark information regarding levels of moral reasoning.	Kohlberg Test (Porter and Taylor version)	60 minutes

This was the concluding session of the formal workshop program. Discussion was lively and very positive. A good participative teaching situation was maintained throughout which in turn inspired everyone to contribute. The general tenor was that the experience had been worthwhile and that Kohlberg's stage theory had some merit. Many felt that its major value would be in helping them personally more than necessarily resolving dilemmas involving others.

Observer's reaction. By the conclusion of Day Eleven, the observer was most pleased with the progress within the program. He indicated he felt comfortable with the program and believed there were no omissions or serious errors. He also suggested that the experience was emotionally exhausting for all:

> *The seminar was taxing. At no time was any member able to relax during any one session. The participation was quite intense as "dilemmas" were under consideration at all times, and each person was continually faced with working to-*

> *wards a reasoned decision. At the end of some of the seminars, exhaustion was quite noticeable.*

Participants' assessments. The participants more than accepted the program, they considered it valuable, as witnessed by their comments:

> *This is one of the few courses that has given me some thoughts to ponder when back in the field.*
>
> *People/problems/sharing are what it is all about - and those little considerations aren't accommodated in any of the other courses.*
>
> *[It gives] administrators something more than themselves and their value system to go on.*
>
> *I enjoyed the experience and found the a-theoretical approach very acceptable ...*
>
> *This kind of program brings the administrator face-to-face with ethics and the problems an administrator may face.*
>
> *I thoroughly enjoyed it.*
>
> *I didn't realize just how much energy I was investing until I would go home in the evening, but it was a "good" kind of energy investment.*
>
> *A worthwhile spent three weeks.*

DAY TWELVE

Activities	Materials/Mode	Time Allocation
1. Overview of facilitator's expectations and observations for the program.	Facilitator lecture	60 minutes
2. Reactions of observer as he views achievements of the workshop.	Observer lecture	30 minutes
3. Debriefing and reactions from participants as to value of workshop.	General informal discussions and question-answer session	120 minutes

Day Twelve was devoted to debriefing. The facilitator provided an extensive outline at the beginning of the session on the evolution of the program, answering most of the immediate questions the participants had. The remainder of the session, which continued for six hours, focussed on individuals' questions or reactions about the program's style, technique and intentions. It was a successful experience primarily due to the wide ranging participation that was encouraged along with the varying group process that was employed.

Observer's reaction. As the observer's comments after this session dealt primarily with his perceptions of the facilitator's role they will be discussed in Section II.

Participants' assessments. As the participants' reactions after this session dealt primarily with perception of the value of the program, to themselves, their comments will be discussed in Sections III and IV.

Suggested revisions. In future staging of this program, even though the initial research motivation will be removed, the need will remain for some type of closure activity that completes the circle (so to speak). The important aspect of this final session is that it be kept informal. Such a setting enables the participants to ask more personal questions which in turn provides for more personal reinforcement or stimulus for growth in self-awareness.

Summary

The selection and arrangement of materials and activities over a twelve session format appeared to work out very well. The program concentrated on using one major framework - the Kohlberg stage theory - in the effort at enhancing the educational administrator's capacity for moral reasoning in the resolution of ethical/moral conflicts. The sessions were not designed to teach content except in an instrumental sense, rather they created "morally problematic situations" and the participants worked through potential solutions to them.

While the general reactions to the various sessions were most positive, there were some recommended revisions:

Day One should have had more specific guidelines that would require participants to focus on the moral conflict.

Day Two should have devoted more time to general discussions of moral conflict.

Day Three required no revision.

Day Four required no revision.

Dave Five required only a technical revision, the use of an overhead transparency to help in the leading of the group through the explanation of the guiding framework.

Day Six should have contained in-depth questioning by the facilitator to prevent discussions from countenancing short or unclear answers.

Day Seven would have benefited from the assignment being provided at the end of the previous session to permit adequate participant preparation.

Day Eight provided insufficient time to permit adequate analysis of the major novel; therefore, an extra session should have been inserted.

Day Nine contained material relevant to more general discussions which might be more suitable earlier in the program.

Day Ten required no revisions.

Day Eleven required no revisions.

Day Twelve required only that it remain informal throughout.

II. ROLE OF THE INSTRUCTOR/FACILITATOR

The Kohlberg model emphasized the importance of the facilitator to the success of the program (Beck,1971(b); Sprinthall et al., 1976). As the program concentrated on process more than on content, the facilitator had to be sensitive to the participants as well as the materials or activities. He needed to respect the feelings and opinions of the participants, and exemplify this respect by listening to them. An appreciation was required of the individual differences likely to be present among those involved in the workshop. The facilitator continually needed to be cognizant of the reasoning employed by the participants. He had to refine his questioning in such a way as to pinpoint the dilemmas, stimulate discussion about the dilemmas and encourage, through appropriate interventions, higher stage reasoning.

The facilitator was to stimulate, not dominate, the moral reasoning capacities of the participants to create a positive atmosphere of shared learning. Restraint was necessary in leading the debates. While avoiding confrontation, the facilitator had to exert leadership, however, to keep the discussions from deteriorating into "beating dead horses". The leader needed not always to be right; he had to be flexible and as objective as possible, however. Moreover, he was not to rely solely on his own expertise, but bring independent sources of information into the process. Not only was the facilitator to be prepared for each session but he had to appear to be prepared.

Observer's Comments

The observer provided a written statement to summarize his perceptions of the role of the instructor/facilitator.

> 1. *The facilitator deserves credit for having maintained a high level of objectivity in directing and leading the subjects through the process. The student's Workbook provided a definite structure and procedure. The facilitator's questions and directions serve to lead students along this process without burdening them with "facilitator clues" as to which direction the student should go in his thinking. The direction and development was determined by:*
>   - *a) The material provided (case studies, etc.),*
>   - *b) The individual student's thinking and writing,*
>   - *c) The contribution of the classmates.*
>
> *Though students influenced each other in their thinking, there was no need to arrive at consensus and some indicated quite clearly when their views or conclusions differed from those of others.*
>
> *In my opinion, any data obtained during this process need not be questioned on the basis of excessive subjectivity or influence on the part of the facilitator as the experimenter. However, the facilitator may have to exercise caution in his interpretation of the data. He has considerable material to examine - the written comments in the student's workbooks and hours of taped oral communication during the seminars. Though the students were aware of the microphones, they quickly became accustomed to these and it did not appear as if anyone's speech or silence was influenced by the taping. Facilitator facilitated participation in every one of the 14 student participants.*

There was one occasion where the observer felt the facilitator could be more directive. After Day Seven, the observer did suggest that the facilitator could exert more influence to ensure fairness of time for all participants. At the same time, intervention by the facilitator to involve other people was considered positive. The comments arose from the fact that there had been very good discussion on Day Seven, but occasionally some people who were a little reticent to leap into the fray may not have received as much support as they should have from their peers. Therefore, the observer commended the facilitator for encouraging others to speak, and suggested there could even be more leadership in this regard. Before the end of the workshop, the observer was satisfied this was occurring more than satisfactorily.

Participants' Comments

Throughout the workshop the participants had numerous opportunities to comment on the preparedness of the facilitator and the extent to which he listened, both of which are aspects of the Kohlberg guidelines.

Day two. Excerpts from Table V indicate the participants felt the leadership was quite acceptable.

	Very Much	Yes	Somewhat	No
The leader was prepared.	8	6	-	-
The leader listened adequately.	7	7	-	-
The leader is helpful.	3	9	2	-

Day three. Excerpts from Table VI suggest that the facilitator was improving in the manner of group leadership. There was a positive shift in participants' responses. (Day Two figures are in parentheses for the purpose of comparison)

	Very Much	Yes	Somewhat	No
The leader was prepared.	11(8)	3(6)	- -	-
The leader listened adequately.	10(7)	4(7)	- -	-
The leader is helpful.	8(3)	5(9)	1 (2)	-

Days seven and eight. Again excerpts from Table VII indicate a further positive shift in the participants' reaction to the leadership of the facilitator. (Day Three figures are in parentheses for purpose of comparison; N.B. Three people had job interviews and/or were sick, and so did not complete the evaluation form.)

	Very Much	Yes	Somewhat	No
The leader was prepared.	8(11)	3(3)	- -	-
The leader listened adequately.	9(10)	2(4)	- -	-
The leader is helpful.	7(8)	4(5)	- (1)	-

Day ten. There were numerous comments in the evaluation conducted after the tenth session that related directly to the leadership exhibited by the facilitator.

- *This has been a profitable experience for me. In the sense of using time to its fullest advantage, we did waste some time in trying to locate Wind Without Rain references. I've appreciated the organization and general tone of the class.*

- *Many people in the class are very uncomfortable with role playing, but you have handled it very nicely via the small group.*

- *Any course that has only one technique or methodology tends to become rather onerous for the class (so I enjoyed the variety of methods the leader used).*

Day twelve. As will be noted in Table VIII (in Section III) all participants completed an evaluation of the overall workshop experience. Again there was an opportunity to note their reactions to the role of the leader, particularly in regard to his ability to facilitate rather than direct, to stimulate rather than dominate.

	Definitely	Yes	Maybe	Hardly	No!
Should the group leader have been more explicit in what he was trying to do?	-	(3)	(3)	(4)	(4)
In retrospect, did the leader:					
i) lead too much*	-	-	-	(1)	(8)
ii) lead too little*	-	(1)	(3)	(1)	(4)
iii) conduct the process adequately	(4)	(9)	(1)	-	-
Reflecting on the goals and aspirations of the leader (as revealed on Day Twelve) do you think these were attained?	(6)	(7)	(1)	-	-

*Not everyone had comments.

The general tenor of this evaluation was that from the viewpoints of the participants, the facilitator had performed most satisfactorily and had not led too much, or in an inappropriate fashion.

As the Kohlberg guidelines further suggest that the facilitator must respect the feelings and opinions of the participants, an additional question was asked regarding the facilitator's neutrality.

	Definitely	Yes	Maybe	Hardly	No!
Did you, at any time, feel you were being manipulated?	-	(4)	(1)	-	(8)

Several typical comments explain further the rating given to the facilitator's leadership. Regarding the degree of constraint shown:

> *[The facilitator was] skilled and [showed] inspiring control of the class and of himself.*
>
> *[The facilitator] showed admirable restraint.*
>
> *In relation to his purposes and situations, yes [the facilitator conducted the process adequately].*

Regarding the appreciation of individual differences:

> *Felt that I was left to reason on my own.*
>
> *Satisfactory leadership...no [manipulation] I would rebel. The whole experiment was a good one.*

Regarding the creation of a positive atmosphere:

> *[The leadership was] suitable to build the class atmosphere as you expected.*
>
> *If you mean "manipulation" in the Machiavellian sense, no. If you mean it in the developmental sense - maybe.*

Excerpts from Individual Sessions

Small group process. While numerous strategies were used throughout the workshop, some were employed rather continuously as a direct extension of the teaching procedures the facilitator felt most comfortable with. The facilitator made use of a variety of situations ranging from large group settings (of all fourteen participants) through small group processes (ranging in size from two to five) to occasional individual interactions.

On many occasions, the small group settings were designed to have no direct input from the facilitator. This strategy was intended by the facilitator as a way to inspire more leadership to emerge from the group itself. In these instances, the facilitator would provide guidelines in advance of the small group getting together. By the end of the program, all participants had been assigned to different small groups such that each had the opportunity to work, on at least one occasion, with each of the other participants.

While the facilitator and official observer would move around and drop in on each small group, these observations were, of necessity, incomplete. Consequently, five participants were requested, after the tenth session, to evaluate the small group process on behalf of the group.

1. Briefly comment on the value of using small group sessions in a workshop such as this.

> i) *With this type of workshop, small group sessions are vital. Lecture and even large group activities allow a person to hear but not necessarily participate in actually grappling with the problems at hand. This process of grappling makes one more aware of the principles involved.*
>
> ii) *I feel that work in small groups is essential to any workshop design, but especially so in one of this nature. It gives everyone a chance to test out ideas and also gets everyone involved.*

iii) *Small group sessions ensure participation by all group members. If one is to actually be immersed in particular roles, this format seems to achieve that condition.*

iv) *Small groups allow for input from everyone, and speed up the process somewhat. Switching groups is very useful - I used to think that switching would be disruptive, but it's actually facilitative.*

v) *Day Ten small group work was essential and very worthwhile. I felt that on many days, however, little was achieved in a small group - all could have been achieved (and more) by careful chairing and focussing of large group performance.*

2. Which small group session was the most valuable from your perspective? Why?

i) *The discussion in the small group role plays helped me to understand some of the finer points.*

ii) *I thought today (Day Ten) was especially good in that we had an opportunity to practice our recognition of level skills, and the actors did a superb job of striking the assigned poses.*

iii) *Day Ten - specific assignments allow one to develop a structure or concept of stage at the opporational level; as a result, analysis of real life situations make the exercise more meaningful and understandable.*

iv) *Day Four, Seven, and Eight because of the depth of discussion required. All members were required to pull their weight and contribute.*

v) *Day Ten - the objective was clear, the role was clear and this focus and time available forced and enabled careful analysis of the scale and the setting.*

3. Which group session was the least valuable? Why?

i) *They all were valuable to me because they all involved discernment.*

ii) Day Number Nine, because the questions in relation to Appendix J were not as clear as they might have been.

iii) Day Number Nine, because the focus of the day was unclear and many questions were vague.

Large group process. Generally the small group sessions were left to the participants. The facilitator sat in only as an observer. When the participants were kept together in the large group, however, the facilitator played a much more active role. It was in these sessions where the opportunities for facilitator intevention best presented themselves. This intervention process is a key to Kohlberg's formulation. In the Kohlberg model the enhancement of an individual's moral reasoning happens most effectively when a person is debating a particular moral dilemma. This person usually will be arguing from a particular stage orientation. To raise the level another person (often a third person mediator-type) will interject a version of the argument, but at a higher stage. The intention is to get the debater slowly to see the issue in a new and supposedly better perspective. Through continuous or extensive interventions an individual should enhance the level of moral reasoning of the recipient of the intervention.

The entire workshop was audio-taped, thus permitting the role of the facilitator to be reviewed by examining actual occasions where attempts were made to intervene in the discussions to increase the level of moral reasoning. Five occasions are presented here which illustrate attempts by the facilitator to obtain enhanced moral reasoning from the participants. These excerpts are selected partly by random and partly by choice. Certain sessions had more vigorous large group processes. It was from these that the final selection was made based on (i) clarity of the recording to enable a good transcription to be made; and, (ii) adequate length of passage to ensure a sufficient picture to emerge.

(i) In the first selection, Case Study #1 had been presented for review and reaction by the participants. Initially the discussion had been dwelling on the background information that is needed.

Facilitator: *Does anyone see this as being a moral dilemma? Or is it very cut and dried? How do we sort out our responses provided we have 'thus and so' information rather than 'this and that' information?*

Participant C: *Can you tell us what you mean specifically by a moral dilemma? Just so we know the technical term.*

Facilitator: *At this point, I'd prefer to let the group make that determination. Consider the decision that you must face if you were on the committee. In light of the discussions we've been having, is it a dilemma at all?* (The facilitator is following Kohlberg's guideline by refraining from exerting too much influence too early in the process.)

Participant D: *Of course it will be a moral dilemma, if you let the personal hurt and the friendship relationship affect the issue.*

Facilitator: *One of the problems that keeps coming up is that we keep saying we don't know what went before or after. But let me suggest this - they are friends, so they must know something good about each other. Therefore, the original invitation would have been recognized as serious. Moreover, when the invitee accepted this too would be considered serious. Then*

Facilitator:
(Continued)
the invitee at the last minute cancels out because he thought it might be his only chance to get out of his office and get some skiing done. But can we appreciate this latter action?
(The facilitator returns the focus of the group to the potential moral conflict in an attempt to encourage a process to emerge.)

Participant M:
Yes, maybe the invitee felt the friend would understand his need for a holiday for the good of his health.
(Potentially an example of stage two reasoning, but the facilitator didn't follow up on it.)

Participant N:
No, there was a professional commitment. He should have considered how he'd look to his peers if he didn't show up at the workshop.
(An example of stage three reasoning but facilitator didn't follow up on it.)

In this instance the facilitator began to move the group away from an apparent desire to be forcefully directed and towards an examination of the issue as a moral dilemma. This discussion was not exhaustive although there were signs that the process could be oriented towards the resolution of moral dilemmas. The facilitator might have achieved more success through the use of specific questions directed to individual members of the group, particularly participants M and N. He could have utilized the emerging signs of specific levels of moral reasoning as springboards to discussions.

(ii) The second excerpt was located in the debate following the film, Conscience in Conflict. This film stimulated extensive discussion regarding the chief character, Sir Thomas More. The participants were attempting to decide whether the thought processes exhibited were acceptable or even consistent.

Participant B:	*You must consider the milieu of the day which is a much different era from our own. People devoutly believed in their religion and in God. He would have to follow his conscience to be consistent with himself and his world-view.* (This response indicates the participant believes More is at a stage five or six.)
Facilitator:	*Are you then saying More was right?* (The facilitator intervenes to guide the participant towards dealing with a potential moral dilemma.)
Participant A:	*From his viewpoint, he was right. In his own conscience he has given as much ground as he could by his actions of resigning and being silent and so on.* (This participant seems to reinforce the stage five/six perspective.)
Facilitator:	*But what choice does this really show?* (The facilitator continues in the Kohlberg style to avoid confrontation, yet keeps the focus on the potential moral conflict by addressing different participants. He is attempting to elicit more expansive reasons for participants' reactions.)
Participant M:	*He had actually given up ground but finally he drew a line when faced with the Oath of Allegiance. His loyalty to God would not allow him to make a false oath. He now had a conflict which he resolved in his own mind by making a choice not to compromise further.*
Facilitator:	*Why was this important?* (The facilitator attempts to gain more complex moral reasoning by asking the participant a "why" question.)

Participant A: *Had he compromised at that point, his life would become meaningless. He could not excuse himself by saying the oath was just a bunch of words; for him it was an action, a swearing to God, and he had already made an opposite commitment which was of greater importance.* (This response is expansive enough to verify that the assessment of More is a Stage Six.)

Facilitator: *Are you saying he could have crossed over because you feel he was a compromiser?* (The facilitator now is checking for consistency in the level of response.)

Participant M: *No, he had drawn the line. He had been able to compartmentalize his thinking. He was very loyal to his God and church. As long as those weren't in conflict, everything was reasonably okay. The oath brought everyone together and he had to stick with his higher loyalties to remain true to himself. He could not be a compromiser and live with himself.*

Facilitator: *Is there a parallel in this situation when one looks at Lincoln?* (The facilitator is checking further for consistency in the level of response.)

Participant C: *Well, Lincoln didn't have any choice in his death.*

Facilitator: *That's true, but consider an earlier situation, Lincoln did not believe in slavery, but did not do anything about it until he was winning the war. Now there's an instance where he sets aside his personal conviction and he follows temporal or civic expediency. Is Lincoln less honorable than More?* (When the initial response to the Lincoln analogy doesn't focus immediately on the moral dilemma, the facilitator rephrases the issue and thus clarifies it such that an adequate response is given.

Participant F: *Not necessarily: Lincoln believed that slaves would only be really freed if the union was maintained. Therefore, his overall priorities required him to follow the actions he did in order for him to be consistent with himself.*

In this series of interactions, the facilitator was able to prevent the discussions from dwelling unnecessarily on the era within which the situation was based. By selective questioning of participants, the debate concentrated on the moral conflict faced by the chief character. That this approach was successful was indicated by the fact that when the subject of Lincoln was introduced, there was no real break in the discussions, the focus still remained on the moral dilemmas to be faced - no matter the era, the situation or the character.

(iii) The next example was drawn from a situation that occurred after the participants had been introduced to Kohlberg stage theory concepts. The facilitator was attempting to gain a better appreciation within each participant as to the meaning of the various stages. The process also held the expectation that participants would learn to better be able to identify arguments being put forward at the different levels of complexity.

Facilitator: *What stage did Martha Mitchell reason at?*

Participant E: *What about Margaret Trudeau?*

Facilitator: *Well, that's another potential example, but let's examine Martha. Any comments?*
(The facilitator attempts to keep the group focussed on one issue but fails to consider the feelings of at least one participant.

The proffered example would have likely been just as useful as the data the group was working with was very limited anyway.)

Participant D: *No comment.*
(This could indicate confusion on the part of the participant. A more sensitive facilitator might have intervened immediately to seek clarification).

Participant G: *I really don't know.*

Facilitator: *Do you see a person in transition at all? Think about Martha Mitchell when she first burst upon the Washington scene. What stage was she operating at?*
(The facilitator finally intervenes with a more explicit question focussing on the moral dilemma.)

Participant G: *Maybe a stage three? She wanted, and was able, to be invited to a lot of parties.*

Facilitator: *Yes, and when her husband was beginning to take the major heat for the Watergate problems, what type of arguments did she then start to use?*
(Once the discussion did begin to move, the facilitator does show some sensitivity by reinforcing an answer while still prodding the group to keep thinking about the issue.)

Participant G: *Stage One.*

Facilitator: *Did she?*
(Having received a wrong response, the facilitator quickly re-asserts the question, but avoids directly discounting the initial answer.)

Participant B: *Stage Four. The law is that you burn everyone who is guilty. Don't just pick on one.*

Facilitator: *Good. What about just before her death?* (The facilitator again manages to keep the focus on the central issue, while also reinforcing the positive answer.)

Participant F: *She indicated that she had gone through considerable persecution and loss to say something she believed needed to be said. She didn't want to be put down anymore. It is almost a five or even six type. Or is it a two?*

Facilitator: *That is part of the process we want to look at. Is that a sliding to a two - you did it to me, so I'm going to do it to you - or is it a move towards a 4 1/2 or 5, where she starts to argue in terms of principles of the American way and the fact these bad people are shooting her full of needles, thus violating her rights?* (The facilitator has gained some success at inspiring the participants to analyze examples of moral dilemmas through the use of the Kohlberg stage theory formulations. However, he allows himself to provide too complete a summary which then concludes the debate, perhaps somewhat quickly.

Participant D: *I agree.*

Participant G: *Yes.*

The facilitator in this instance was able to utilize one participant's response to stimulate thinking in others. Through a series of interactions, a number of examples of the thinking of one person (i.e. Martha Mitchell) were brought forward, which exemplified different stages of moral reasoning. The facilitator did tend near the end of the debate to summarize a little quickly. In providing the answers to the stage five discussion, the opportunity was cut off for more participants to exhibit their understanding.

(iv) In another session, shortly after that described above (iii) the Kohlberg formulation was discussed in terms of compulsory education for students. Participants attempted to analyze the dilemma posed by society's desire for freedom of the individual, yet need to make sure each new generation is adequately educated.

Participant M: *If you don't come to school they'll get you anyway. You can be told you're free, but they still want you in the classroom, to be present.*

Participant N: *For one thing, school grants are based on perpetual attendance and so the schools need the students to be in their classes all the time.*

Participant A: *Just one other item. When you're teaching a regular class of 30 - 35 people, and one person misses quite often, isn't that being disruptive? He is affecting the other persons' rights to progress educationally. Therefore, regular attendance is necessary.*

Facilitator: *Is there any age limit with this?* (The facilitator intervenes to encourage the participants to be more specific in their assertions.)

Participant A: *If the students are being taught self-discipline they'll gradually reach a level where they'll know what to choose. It happens in high school, some kids know when they feel they can afford to take a class off. But what age you start giving them freedom, I don't know.*

Facilitator: *Does anyone else wish to tackle this question?* (Without commenting on the correctness or adequacy of the responses, the facilitator invites more input, seeking to broaden the perspective of the issue.)

Participant A: *I sort of agree, but are there not some situations where the problem becomes not one of compulsory attendance, but compulsory performance? Where the objectives are clearly obtained and you know what the outcome is, as long as you're able to meet those objectives you're meeting the criterion of compulsory education although not necessarily compulsory attendance.*

Factilitator: *Let's stop right here for a moment. We seem to have arguments at two different stages at least. Stage Four - the law says you go to school and while you're there you'd better do something. Stage One - your head is in a noose, you must come to class to avoid punishment. Is there even a note of Stage Five in the point made that the student has a responsibility to the others to be there so they don't get held up?*
(The facilitator is attempting to sharpen the reasoning of the group members by placing choices before them and requesting some form of decision.)

Participant H: *My head may be in a noose but it's because I can't handle the course if I'm not there. They said it in such a way that my non-attendance would probably mean my failure for other reasons.*

Facilitator: *Are you too talking about a commitment to a group or at least to a process?*
(The facilitator raises a question to check out whether the participant is really arguing at a Stage Five level.)

Participant H: *Yes, at least a commitment to myself.*

Facilitator: *But what about the notion that your presence is required by the group for their well being?*

Participant F: *Only if the presence involves contributing participation and not mere physical presence.*

The discussion continued for some time, examining the various levels of reasoning probable. Some concern was expressed as to whether students would really be at the lower levels. If they are not, then educators must be careful in dealing with such issues as using lower level arguments might be seen by the students as being condescending. Another beneficial aspect of this discussion was that it did bring out a clear distinction in stage reasoning through the use of two perspectives on the same issue. The facilitator, without resorting to monologues, was able to draw out different viewpoints and then quickly provide a summary statement which in turn enabled a couple of participants to further explain their concerns.

(v) The final excerpt is chosen from the discussions on the major novel Wind Without Rain. The participants, in coming to an understanding of Kohlberg stage theory, were more sensitive to moral conflicts and strengthened in their moral reasoning abilities.

Participant I: *The guy is at a three level. He is saying, "everybody's looking at me, what do they think?"*
(A good explanation of stage three.)

Participant F: *But he's saying that, not really caring what their opinions are of him, except if they think he's great. Then its useful to him - i.e. what can they do for me and how can I manipulate them into doing something for me.*
(A good counter-point that suggests maybe the subject is at a stage two.)

Participant B: *Conform to avoid disapproval, that's what he's doing. He's conforming. The motivation is maybe only one or maybe two, and the behavior may be three. That's the way I interpreted it.*
(This is an example where confusion causes some discretion: the levels concept applies to reasoning not behavior.)

Participant F: *That's what I mean by punishment. He can not let him go easily, "I'm going to get you fired my boy."*
(This participant is not confused as he re-explains his level two interpretation: you leave - I'll fire you.)

Participant B: *There is evidence of level one reasoning where he reminded him to look at all the School Board did for him, "You ungrateful wretch, and now you're going to apply to another jurisdiction."*
(There remains some confusion as the argument seems Stage Two reasoning but Stage One action.)

Facilitator: *We must be careful not to move into an examination of the actions, instead of reasoning. Remember that Kohlberg himself has said, one doesn't usually reach in your actions the level you're trying for. Consider Dot who seems to be struggling to operate at a very high level, yet recognizes the reality of the society which she must put up with.*
(This intervention by the facilitator ensured discussion remained on the examination of reasoning and did not get side-tracked onto consideration of action. It was successful in that the next participant immediately started discussing moral reasoning.)

Participant M: *Might this be an example of a strong 4 1/2 because her ideas are very close to a Stage 6, which is only a Stage or so above a 4 1/2.*

Participant I: *Consider her interpretation of a painting even. The value she puts on a painting is quite lofty.*

Participant B: *But then she really takes some swipes at some people. She really cuts them.*
(This individual seems determined to get back to action; the facilitator should have intervened.)

Participant E: *There are two speeches to back this up. Dot's small people speech and Angus' nice and new speech. They're both bitter people and even though we like to think of them as being nice people, there is a kind of bitterness.*
(Again the facilitator should have re-directed the discussion back to a focus on reasoning.)

Participant A: *What about the "holus-bolus" passing of students, passing every student who has an overall average of 50%?*
(Here is a potential opportunity for facilitator to intervene with a summary of the debate and thus sharpen its focus. The discussion was beginning to wander and this participant brought it back to the issue of moral reasoning.)

Participant D: *Let's not read too much into this. Consider just the voting issue. Angus wanted the kids to vote to remove another Bilbeau excuse. He wanted to help the kids because he believed they had the right to go into Bilbeau and discuss it. He agreed to do it for them if they backed him up.*

Facilitator: *What is his reasoning?*
(The facilitator's effort to focus the discussion on moral reasoning appears incomplete. The respondent requires the question to be repeated in an expanded form and there is not an obvious increase in the complexity of reasoning of the participants.)

Participant D: *I'm not sure.*

Facilitator: *He is the advisor, isn't he? Therefore, he is this way because that's the rule. He was sent in to deal with the students. Is he making a Stage Two type trade-off? Or is it that he has seen that his role must be to hang in there or else the whole social group will fall down?*

Several Participants: *Right! Right!*

Facilitator: *This would be a five, would it not?*

Participant D: *I agree, but he could also be afraid of what Bilbeau is going to do about the students and therefore wants to protect them.*

Facilitator: *This would still be a five would it not? The fear is not in him, the fear is that the group could dissolve because of this guy going nuts.* (The facilitator shows increasing sensitivity to the needs of individuals by reinforcing a participant's viewpoint in order that he may recognize he has grasped the issue. Moreover, this finally sharpens the focus of the debate.)

Participant A: *Yes, if you go to the incident where the straw that broke the camel's back, he's really in a battle with Bilbeau, isn't he? He's taken everything that Bilbeau has thrown at him and this is another thing that Bilbeau's thrown at him - to settle this dispute. He doesn't want Bilbeau to have anything on him and this is his job so he must do it. So to get this thing settled to the satisfaction of Bilbeau means having the kids voting. He wants the whole system to work almost in spite of Bilbeau. I think he's a five or at least a very strong four-plus.*

(This provides good evidence that the facilitator has got the process into high gear.)

Facilitator: *Ok, where do you think Wesley is at in this process?*
(Having achieved reasonable agreement regarding one character, a slight re-direction is employed by the facilitator to help make sure other characters are adequately understood; as well. This also adheres to Kohlberg's concern about keeping the discussion from "beating dead horses".)

Participant F: *Stage One.*

Facilitator: *Is he?*
(The intervention by the facilitator is to try and draw out a more comprehensive rationale, but it stops short of necessarily inspiring higher stage level reasoning.)

Participant E: *He's trying to save face with people. He's at a three.*

Participant D: *But he's scared to death most of the time - stage one.*

Facilitator: *Is he scared to death, or is he afraid he won't be right?*
(A positive step to make sure participants adequately explain their position.)

Participant D: *He's afraid he'll lose his job if he says the thing, although at the same time he recognizes that he's going to lose his friends.*

Participant A: *Look at the incidents where he's in church and all he can think about is how successful Bilbeau is, and wonders what image he has created to be successful. To me that's a three.*

Participant B: *How do you interpret his actions with Mary in that light? Because that obviously doesn't work. At least it doesn't work consistently.*

Facilitator: *Where then does Wesley predominately seem to reason?*

Participant M: *He's always rationalizing away everthing with a pragmatic viewpoint.*

Facilitator: *But is that pragmatism coming from a Stage Three orientation? How does he determine success - that people like him, that he gets invited to a Success Club, and so on. Certainly this an orientation to the other person. But there are other times when that pragmatism seems to have other orientations. Like when he talks about that's the way it is, or to Mary when he keeps trying to say our community is like this - this is the way things have got to be to make things work. Maybe this is not looking at a social norm, like what you were talking about in terms of Dot? Is that a four? Or is it really a one - he literally is petrified of everything that happens?*
(The facilitator challenges the participants to review their own thinking regarding the identification of stage levels. This is done not to raise the level of the participants, but to sharpen their powers of recognition.)

Participant A: *At the end, it would appear he is reasoning at a higher level consistently.*

Several Participants: *Agreed, agreed.*

Generally speaking, these discussions illustrate that the group had been able to reach a point in their development where debates on stage reasoning could be conducted with modest intervention by the facilitator. The participants were showing more adeptness at dealing with moral issues; however, it was not always as evident that individuals were necessarily increasing the stage level at which they reasoned through moral conflict. Some better evidence of this is provided in Section III.

Non-Verbal Interventions

In addition to the facilitator's verbal interventions, there was one other significant intervention. When the seating alignments of the large group were altered by the facilitator, new communication patterns emerged. Consequently, the facilitator had the observer, as well as himself, alter the locations, on several occasions, which encouraged more people to become involved in the discussions, due to the absence of an obvious or perceived chairperson. This in turn provided more participants with opportunities to air their reasons for particular resolutions to moral conflicts.

Summary

As in the case of the materials and activities utilized, the style of the facilitator that was employed in the program successfully followed the guidelines as suggested by the Kohlberg formulation. Generally speaking, the group members were subjected to a participative teaching style on the part of the leader/facilitator. This encouraged member collaboration and the feeling to emerge that each person had something of value to contribute, that there was no "master" in the discussions.

III. OUTCOMES FOR STUDENTS/PARTICIPANTS

The principal intent of the study was not to change the participants, but to develop and assess a program. The purpose of the program, however, was the enhancement of the moral reasoning of program participants. Therefore, it is appropriate to examine and assess the difference the program did make on the participants from the perspective of the participants. (It should be noted that all participants who started the program remained through to its completion.)

As was outlined in Chapter Two, assessment guidelines have not been articulated to any great extent in any of the approaches to moral development. Proponents of the cognitive-developmental approach have advocated a combination of subjective and objective evaluation methods in their efforts to derive some measure of assessment capability.

The objective components encompassed the use of an adaptation of the Kohlberg questionnaire and independent observations. These provide an acceptable analysis of the success of the program at enhancing the participant's capacity for moral reasoning in the resolution of ethical/moral conflicts. In this program, the Porter and Taylor version provided an adequate pre- and post-test instrument (Porter et al., 1972) and the presence of an independent observer throughout the duration of the program added additional objective evaluation as to the growth in the participants.

The subjective aspects of evaluation included the assessments of the participants themselves and the facilitator's notes which were augmented by the audio-tapes of the major discussions. These provide some indication as to whether or not enhancement of the capacity for moral reasoning occurs; but, more significantly they provide evidence as to the success of the program at increasing the sensitivity of the participants to the existence of moral dilemmas within educational administration.

The objective components are discussed first, followed by the subjective aspects.

Pre- and Post-Test Scores

The Porter and Taylor version of the Kohlberg questionnaire (Porter *et al*., 1974) was administered to all participants at the beginning and conclusion of the workshop. There was not much movement between the pre- and post tests; one individual moved from level three to level four. (See Table VIII.)

It is interesting to note, that while the independent marker found no participant higher than a level four and the majority to be at level three, on numerous occasions participants were able to discuss adequately, and analyze accurately, case studies and other examples of moral conflicts at the higher stages (five and six). This was especially evident during the discussions of *Wind Without Rain* on Days Seven and Eight and again on Days Ten and Eleven in

TABLE VIII

STAGES INDICATED BY PRE- AND POST-TESTS

Kohlberg Stage	Number of Students at the Indicated Stage	
	Pre-Test	Post-Test
1	-	-
2	-	-
3	10	9
4	4	5
5	-	-
6	-	-

the preparation, analysis, and presentation of the major role-play small group project.

Here are some comments from the seventh session, for example:

> *Mary operates at six [because] she refuses to compromise her principles.*
>
> *Mary's at six: "I've got to stand on my principles or I've nothing left to stand on."*
>
> *Angus operates at level six, his actions were based on principle.*

During Day Ten, the facilitator had the participants work within small groups to prepare and present a role-play using Kohlberg's stage theory to resolve the moral dilemma. The basic dilemma was the same:

> *The teacher has perceived the student to be swearing and demands just punishment.*
>
> *The student contends he was not swearing, if anything he was trying to be creative. Besides, he argues, even if the language used was considered to be a touch "bad", there are no rules explicitly forbidding bad language.*
>
> *The teacher feels that the student should be dealt with severely as an example to everyone else in the school. By making everyone think about detentions and punishments, the teacher argues the general calibre of language will improve.*

Each small group, however, was assigned different stages for the teacher and student.

(i)	Teacher 4	Student 2
(ii)	Teacher 5	Student 3
(iii)	Teacher 2	Student 4
(iv)	Teacher 1	Student 5

The challenge was not only to act out the assigned levels, but the person given the role of the administrator was to work at those levels perceived most likely to be productive in resolving the conflict. Each presentation was then reviewed by the group as a whole.

When the small groups made their presentations, the levels of the student and teacher were analyzed correctly by the large group in each case. Moreover, there was agreement as to the levels each administrator operated at in an effort to resolve the issue.

(i) Administrator 3 (shifting to 1 and then perceived as becoming unsuccessful at resolution!!)

(ii) Administrator 4/5 (perceived as effective)

(iii) Administrator 5/3 (perceived as more successful at lower stage)

(iv) Administrator 5/6 (while applauded, there was some question if the teacher appreciated the resolution)

Throughout the latter sessions of the workshop, there were other instances where participants exhibited appreciation for moral reasoning at the higher orientations:

> *Having an understanding of the basis from which someone reasons, should make it easier to walk a mile in their shoes.*
>
> *[Circumstances determine at what stage a moral dilemma is resolved] to a very great extent I would think, except for people who are personally highly committed to stage six or higher levels.*
>
> *Perhaps I [now] look at situations a bit more objectively...[and] understand other persons' positions in [moral] reasoning.*
>
> *It will depend on the level of reasoning of the people involved in the dilemmas.*
>
> *It depends at which stage the parties to the dilemma are reasoning. This and other circumstances determine to a large extent how the dilemma is resolved.*
>
> *Emergency, high emotional tension, pressure of time are among those which may militate against a high level solution. But the determination to use higher level reasoning can overcome alot of hurdles.*
> (quoted by a person who moved from a 3 to a 4 by the end of the program.)
>
> *Circumstance does affect the level at which a moral problem is resolved, e.g., we might justifiably break the law.*
>
> *There may be rules and regulations where you are 'locked in'.*
> (quoted by a person scoring a 3 on the quiz.)
>
> *I think you view the total situation or dilemma with a broader outlook, yet with a focus which guides you to a more 'reasonable' or 'acceptable' solution.*
>
> *It's the values that are important.*
> (quoted by a person who scored a 3 on the quiz.)

These occasions suggested that the participants did gain from the experience at least by being able to analyse reasoning at higher levels. Moreover, judging from comments made during the informal debriefing sessions at the end of the experience, most people felt they were reasoning at a more advanced orientation. They certainly perceived they had been challenged to do so.

Observer's Comments

The observer did feel that the program had a positive impact on the participants:

> *The subjects [the 14 student participants] expected to profit from the seminar - even though it was an experimental situation. Everyone indicated that he had not been disappointed but that his expectations had been exceeded. Every participant had registered for this seminar with the knowledge of its experimental nature.*

Other comments made during the daily de-briefing sessions also suggested that participants were expanding their ability to systematically reason through moral dilemmas.

Participants' Comments

At various times throughout the workshop, the participants were afforded the opportunity to reflect on their own progress in this program.

Day four. Early in the process, the participants were encouraged to comment on their perceptions regarding the emerging process. These reflections were offered at the conclusion to Day Four, after the group had come to a common definition of moral dilemma.

There was a general feeling that the process already was worthwhile.

> Individual #1: *I think through the discussions, I now have a clearer understanding of my ideas of a moral dilemma...I also feel that defining the issue is most important for the discussions ahead. It should help to eliminate some of our ramblings.*
>
> Individual #2: *Today's small group discussions were useful in gaining a better perspective of just what a moral dilemma really is...the large group confirmed we were very close to being "on track" as a group.*
>
> Individual #3: *I found it intellectually enlightening, personally broadening, to be required (and to impose that discipline on myself) to listen, in full, without interrruption, or objection to the other members of the group. The subject matter gave us all, I think, slightly more intimate knowledge of one another.*
>
> Individual #4: *Today helped me to get us on the same wave length and to share ideas in a constructive way.*
>
> Individual #5: *I learned that a lot of people have a similar conception of what a moral dilemma is. I also learned that a narrow perspective of morality is not applicable or appropriate to the complex world in which we live.*
>
> Individual #6: *The most important thing to come of today's session is the realization that moral reasoning differs from moral action. The second finding is that a diverse group could arrive at a definition that nearly met the criteria of consensus: it is amazing considering the diversity of preclass opinion.*
>
> Individual #7: *This small group discussion helped to delineate and focus the issues involved in moral dilemmas for me.*
>
> Individual #8: *This session aided in clarifying the concept of values.*

> Individual #9: *It was reassuring to discover that other members of the group tended to hold a similar view of what constitues a moral dilemma.*
>
> Individual #10: *Today was the first time that I had thought seriously about moral dilemmas - or should I say the first time I thought clearly about it. I gained clarification which was reinforced by examples discussed.*

Day twelve. On the final day, participants provided an overall evaluation of the experience (See Table IX). The dominant attitude again indicated that the participants felt the workshop had been a beneficial experience for them. For example, everyone agreed that program had been interesting and thirteen of the fourteen believed program was worth the effort.

General comments. One basic indication that the participants had gained something from the program was evident when, through consensus, the group was able to define a moral dilemma.

> *A state in which a decision to be made brings into conflict the values held by the decision-maker (and can only be resolved by the decision-maker).* (Definition agreed to during Day #4.)

In fact, by the conclusion of the process, the participants recognized there were differences between administrative decisions and dilemmas, although at times these will overlap.

> *A dilemma from our definition seems to imply something deeper than a mere decision that may not require much deep reasoning.*
>
> *Dilemmas are usually made up of three factors - conflicts, decisions, and values.*

TABLE IX

EVALUATION OF THE EXPERIENCE

	Definitely	Yes	Maybe	Hardly	No!	No-Comment
1. Has the program been interesting?	12	1	-	-	-	-
2. Do you see the purpose of the program?	5	8	1	-	-	-
3. Should this kind of program be added to the course offerings of Educational Administration?	5	7	2	-	-	-
4. Should the group leader have been more explicit in what he was trying to do?	-	3	3	4	4	-
5. In retrospect, did the leader:						
i) lead too much	-	-	-	1	8	5
ii) lead too little	-	1	3	1	4	5
iii) conduct the process adequately	4	9	1	-	-	-
6. Reflecting on your own goals and aspirations when you started this program, were these attained?	2	6	5	-	-	1
7. Reflecting on the goals and aspirations of the leader, do you think these were attained?	6	7	1	-	-	-
8. Did you, at any time, feel you were being manipulated?	-	4	1	-	8	1
9. Would you be prepared to go through a similar type of experience again?	4	6	2	1	-	1
10. P.S. Were the small group sessions worthwhile experiences?	8	4	1	-	1	-

> *Since a dilemma requires decision-making as does administration, the two are closely related.*
>
> *Using our definition of a moral dilemma should help - at least it is an 'organized' approach.*
>
> *A dilemma is a highly complex experience and is therefore a bit of both. We cannot dissociate the way we think or act from our behavior - we cannot be purely objective.*
>
> *...one would have to look at the dilemma and apply definitions such as the one described in class and determine what factors (principles) were in conflict.*

More importantly, by the end of the workshop participants were able to come together to resolve moral dilemmas. They were more sensitized to problems relevant to moral reasoning and educational administration, and were able to apply Kohlberg concepts to help resolve these problems.

> *This experience has made me conscious of the fact that people reason at various levels and has equipped me with a tool to better understand their reasoning and even more important, my own.*
>
> *...it is a step by step process...people may argue the same side at different levels.*
>
> *It is the first experience I've had in attempting to classify, codify, and analyze moral reasoning.*
>
> *It has provided a frame of reference from which to depart in the future.*
>
> *Discussions have been most valuable in looking at moral reasoning...[I won't] be so quick perhaps to jump to decisions in situations and about people I'll try to get into [the] other person's space.*
>
> *It has made me aware of the various levels and stages of reasoning people can use. (In*

the field it has been a real frustration for me to rationalize fellow administrators' decisions in handling students and reacting to central office)...There are a number of levels which appear to be able to be categorized.

[This experience has helped] my own self awareness and awareness of others. [It] has really brought into focus for me the whole area of moral dilemmas.

I think I learned something about moral reasoning, about group process, and about the willingness of a group of people to slug away at something...

Made me aware - I've never thought about it.

It has been a valuable experience from the standpoint of group interaction in discussions. The approach to solving problems in a systematic manner gives one a framework for conduct in an administrative capacity.

[It provides] a divergent approach to solving a moral problem through a clearer understanding of the various stages at which people think.

A reinforcement to my own thoughts! Pull yourself out of a situation and become objective - like a bad dream and you won't be scared; you can think rationally.

I believe I may be able to stand a step back from a dilemma and regard it in a more objective manner. I think I can also assess my own stage of moral reasoning in light of other people's reasoning to a better degree than before the workshop...By establishing a framework, a matrix of stage method, one's moral reasoning seems more objective, less spur of the moment, or better organized...

Listening, reining in my dogmatism and imposing some degree of logic on my emotional responses...[through] the use of a theoretical construct within which to examine a moral conflict...from a new perspective...

Excerpts from Individual Sessions

As earlier noted, the workshop was audio-taped. This provides a better opportunity than the facilitator's notes themselves to review potential growth that participants experienced during the program regarding their moral reasoning and to analyze if sensitivity toward the existence of moral dilemmas in educational administration increased.

Two participants have been selected as examples of the potential development in moral reasoning. The excerpts are presented in chronological order to provide an opportunity to better analyze the progression in the individuals' thinking.

(i) In this first excerpt, which was taken from the transcripts of the first sesson, the participants were for the first time discussing a potential moral dilemma.

Participant A: *One piece of evidence that I took from the case study, which is important here, is the fact that he has a personal hurt which really shouldn't affect the decision as far as I'm concerned. If he is making a decision presumably upon a combination of objective and subjective reasons, this becomes one piece of information only. If need be, he should provide the information to the selection committee and then drop out of the selection committee.*

Participant B: *I feel that this man had a professional obligation and then at the last minute, he withdrew and broke his professional obligation. That he is a personal friend, doesn't change the fact. Now I have some trepidations in the veto power, particularly when you're working with a committee structure because then the committee*

> *should make that decision rather then an individual. However, on the basis of the information presented here, I personally would be O.K.*

Both participants recognized there was a problem, although it was not very clear whether they saw it as a moral dilemma.

(ii) In the second sequence, which was excerpted from day five, the participants showed a slight understanding of stage theory. Participant A was better able to articulate perceptions than Participant B, but neither appeared to be completely comfortable with the concepts.

Participant A: *Neither Dorothy or Mike progressed beyond a Stage Two in the arguments. Mostly it's, "I did this for you, so you have to do this for me", type of thing, and of course, the threat of a child is used, which is Stage One reasoning. Dorothy should stick to her position of wanting to go back to school and that Mike's ultimatum, whether real, imaginary, or whatever, would indicate that he is more concerned with Mike than her or the child. He is not one that you see progressing too high in terms of development stages but he might get to Stage Two. The fact is that he has two positions to choose from, and she has applied to the University. It's not as if both were thrust into the problem at once and they had to make a decision, since he seemed to have gone along with her idea of returning to University. She should stick by her guns and go back to University, and he could do whatever he likes. If he was taking that approach, for whatever reason, then obviously the marriage was not worth keeping. There was little room to negotiate.*

Participant B: *He wasn't prepared to work at a level any higher than the level he was prepared to live by on principle.*

(iii) This third excerpt from the sixth session, provides some evidence of the increasing ability of the participants to discuss reasoning from the perspective of stages theory. In this particular situation, Participant A was isolated in a discussion with the facilitator.

Participant A: *A person can't make a free choice unless they really have been exposed to something different or somehow leared what the consequences were. I wonder about the children of the Hutterites. If they're not exposed to the society at large, how do they make the choice whether they really want that. Do we, as parents, have the right to impose regulations or any other values upon children?*
(The participant is discussing a moral dilemma related to freedom of choice but is not being very precise.)

Facilitator: *Is the argument at Stage 2 Level? If you are in a larger society, how do you make any judgement if you haven't been exposed to the smaller?*
(The facilitator attempts to have the participant more completely explain his interpretation in terms of stage theory.)

Participant A: *I'm not just saying both. If we're going to let them stay and live in a society that is very isolated and have their own teachers and the whole bit, they're not really exposed to the larger domain.*
(The participant almost spells out his interpretation of the stages.)

Facilitator: *But isn't the dilemma for them if we allow more exposure to the larger domain we will lose our own identity? Almost a rationale of fear. We must always move beyond to the reason why, there is something behind it that we'd better check. And the only thing you can do then is to ask the reasons originally why some groups are and some groups are not of the same persuasion.*

Participant A: *Yes.*
(The facilitator isolates the discussion and provides an option, which is accepted readily suggesting the participant agrees.)

(iv) This fourth excerpt from the tenth session contained two parts. Both sequences provided evidence of the participants' ability to fully articulate their comprehension of Kohlbergian stage theory concepts. Furthermore, the participants exhibited an appreciation and understanding of the potential for such concepts when attempting to resolve moral dilemmas. The initial sequence featured Participant B, while the second focused on Participant A.

In this scenario, Participant B was an administrator attempting to resolve a conflict between a teacher reasoning at Stage Four level, and a student who reasons at a Stage Two orientation. Whenever the administrator utilized a Stage Three orientation (appealing to how people will perceive the student), solutions seemed imminent. When a Stage One (use of fear) rationale was presented, the problem intensified.

Participant L: *I've got a student outside that I'd like you to talk to please.*

Participant B: *You have a student I've got to talk to. Why?*

Participant L: *Yes, swearing in class.*

Participant B: *Well, what brought on the swearing in class?*
(Participant is attempting to find the level of reasoning of Participant L, in order to better assess the approach that might be taken in resolving the dilemma.)

Participant L: *I have no idea what brought it on. The fact is he swore in class.*

Participant B: *He swore in class. Is this a common occurrence? Has he sworn in class before?*

Participant L: *Not in my class, and I'm not going to go into details about someone else's class. The fact is that he swore in class. We have a rule that you're not supposed to swear in class. He broke it and I think he should be punished for it. Do you have time to see him, or not?* (Participant L, as the teacher, provides an example of solid stage four reasoning (i.e. "we have a rule...").)

Participant B: *Yes, I guess I'll see him.*

— pause —

Participant B: *Your teacher has just been in. You've been swearing in class. Do you know that swearing in class isn't permitted?* (Participant B begins with a stage four in an attempt to discern if teacher and student are on the same plane.)

Participant E: *What did she say, anyway?* (Participant E as the student avoids the question initially.)

Participant B: *I'm not finished yet, John. Would you please be quiet. You know that to run a school properly, you've got to have respect for the teachers and you've got to have respect for the other students. We've got to respect the rights of both the teachers and the students, and John, you haven't been doing that.* (Participant B (administrator) appeals at a stage three level as his first attempt at four drew no response.)

Participant E: *What did she say I said? I didn't do anything. She's just driving me up the wall. I didn't swear.* (Participant E (student) begins at least to acknowledge the issue.)

Participant B: *Well, I'm sure that she wouldn't lie. She's been a teacher here for a number of years. She is a good teacher and she's always been very good with the students.*
(Participant B (administrator) provides another example of stage three reasoning (i.e. "she is a good teacher...").)

Participant E: *Not for me she hasn't!*
(Participant E (student) reacts directly to the issue but seems to be at a different level.

Participant B: *I'm sure she's been good with you too.*

Participant E: *Other guys have said the same things, and worse.*
(This retort suggests if other can why not me - likely stage two.)

Participant B: *John, whether they said it or not, I think it is irrelevant. It's immaterial to the matter. You were swearing and you know that you weren't supposed to be swearing.*
(One more attempt at a stage four.)

Participant E: *No, I didn't know that at all.*
(Again no response.)

Participant B: *What would your mother do? I think I should call your mother and tell her that her John has been swearing at school.*
(A strong appeal to self-image (stage three).)

Participant E: *Don't call my mother, she's got enough problems to worry about.*
(Student begins to respond in a fashion suggesting some solution is possible.)

Participant B: *So you don't want me to call your mother, eh? When I saw you yesterday you were going home with Suzy Parker, and I gather she's a good little church girl. What would she say if she heard you swear?*
(Administrator moves to a stage one orientation by trying to strike some fear into the student.)

Participant E: *I didn't swear.*
(Student rebels again.)

Participant B: *Well John, we've got to come to a solution, I really think we've got to make sure that there's not going to be anymore swearing in this school.*

Participant E: *You keep saying that. I didn't swear at all.*

Participant B: *And if you're not going to acknowlege that you were swearing then we're just going to have to look at other alternatives.*

Participant E: *OK, so what if I apologize to her, OK? Just forget the whole thing. I'll just go and tell her I'm sorry.*

Participant B: *It's not only the apology; we've got to make sure that you're not going to swear in the future.*

Participant E: *So, I'll apologize and I promise I won't say it again.*

Participant B: *You're not going to use it again. What about other words? I think, John, what you've got to come up with here is that you've got to start respecting the rights of other people.*
(After some tense debate, the administrator moves back to stage three (i.e. show respect and things will be okay).)

Participant E: *Yes, but she's got to stop bugging me. If she doesn't stop bugging me then, you know. She sometimes just asks for it; she really does. Tell her to leave me alone. I'll say I'm sorry, if you'll just forget the whole thing. I'll try not to do it again.*
(Student primarily is using a stage two orientation (i.e. I'll do this if you'll do that) but also moves to stage three when he agrees to improve if people will like him.)

Participant B: *I'll expect you to, and I'm going to check back with her to make sure that you have been watching this.*

Participant E: *OK, I'll do it. You're not going to phone my parents though. Come on, just this once?*

Participant B: *I'll tell you what you're going to do. You're going to go and apologize to your teacher and we're going to watch you. We're going to make sure that you respect your teachers and the other students.*
(Administrator reinforces the respect criteria.)

Participant E: *You're going to talk to her though about leaving me alone, eh? I mean she's really, you know, she's talking about me to other teachers.*

Participant B: *I have great difficulty in believing that. And instead of just using bad language, now you've caused me to doubt some other things about you, John. I don't really want to do this, because I want to have respect for my students.*

Participant E: *Let me just go and apologize, and get it over with.*
(Student shows desire to be liked even though there lingers some stage two reasoning.)

Participant B: *All right, John, you go and apologize, and I'm going to check back with her. Anymore of this behavior out of you, and we're going to have to take some drastic action.*

In this next scenario, Participant A has a prominent role, as a student who operated at a Stage Three orientation, while Participant C was the teacher with Stage Five reasoning. Participant J was the administrator. Participant A responded best when, after being reminded of his image, was challenged to strive for a better performance level.

Participant J: *What is the problem between you and Johnny, Mr. Strong?*

Participant C: *He was swearing with a group of other kids; he was using foul language.*

Participant A: *I wasn't the only one. Everybody does it. That's the way we always talk. He came along and happened to overhear us. There's nothing wrong with it.*
(Student indicates he thinks that since his actions are acceptable to his peers, he is okay.)

Participant C: *But you have to admit, it tends to drag the whole atmosphere down. It does offend us. There are some of us teachers too who prefer not to use that kind of language, and we know that your parents don't like you to, and we would like to really have a lifestyle that's good.*
(Teacher reacts by pointing out that there is a larger social group to consider. There is an indication, not too clearly enunciated, that he believes society requires that everyone operate at a particular norm in order for the total good. This shows shades of stage five.)

Participant A: *Yes, but when you're with your buddies, they kind of think that you're square if you're not swearing and this type of thing. Everybody's doing it.*
(Student responds at a three level again.)

Participant J: *I think you're probably right, but should they be doing it in the hallway?*
(Principal provides reinforcement at level three.)

Participant A: *I suppose they shouldn't talk loud enough so others can hear them.*

Participant C: *It might be more tolerable if you were to say it somewhere alone with your particular gang, but when you get into company with other people - younger people, especially, we have a great concern for these younger people. You're in Grade 9; you are about to graduate from Junior High and go into Highschool, and we're concerned about the whole tone of the whole school and everything.*
(Again the teacher makes reference to the larger social group.)

Participant A: *I never thought of it that way but I suppose you're right. I'll try and talk quieter next time.*

Participant J: *I think its more than that, I think that you're going to have to try not to talk like that any-more.*
(The principal, recognizing that the student will not likely get beyond his present operational level of reasoning, is gentle in the level form reinforcement of the rule.)

Participant A: *Well, you know, its not that easy to do when I'm with my buddies.*

Participant J: *I know, I know!*

Participant A: *I realize that I shouldn't be swearing in the halls.*

Participant J: *You do, eh? Do you agree with what your teacher says?*

Participant A: *Yeah! Yeah! And I'm sorry that we were offending him.*
(The student continues at stage three, but is now responding favorably to the requests.)

Participant J: *You weren't speaking to the teacher directly?*

Participant A: *No! No! Just with our own group.*

Participant C:	*It was unfortunate that I just came by at that moment. I do think it's encouraging that he has reconsidered this whole thing.* (Having achieved some reform in the student, the teacher opts for providing direct reinforcement at a stage three level.)
Participant A:	*I'll just say I'll do my best.*
Participant J:	*Fine, we can't ask for more than that. Thank you.*

IV. INTENTIONS OF THE PROGRAM

Underlying the development, pilotting, and assessment of the educational program described in this study was the conviction that enhancement of the moral reasoning was important to the discipline of educational administration. In the review of literature it was noted that little, if any, effort in the training of educational administrators has been directed towards moral dilemma resolution, decision-making in areas of moral conflict, or even recognition of the ethical dimension to educational administration. Three related questions thus emerged in relation to the intentions of this study:

a) Was the question of moral/ethical problems an important aspect in the training of educational administrators?

b) If the answer to a) above was yes, was this particular program a relevant component?

c) In any event, did this program provide help to the participants regarding their own decision-making process?

Data provided by program participants was analyzed for answers to these questions. On various occasions these participants reiterated that the program was a valuable experience and important to their development as educational administrators. Here is a typical example of the comments made:

> *This was an enjoyable and profitable experience. Although I may not necessarily change all my administrative practices, yet I'm sure they will evidence Kohlberg's influence.*
>
> (Participant's comment after Day Twelve)

There were other comments, made in response to queries as to whether or not this was an area of value to the educational leader:

> *It was another opportunity to realize that even though we utter different phrases, we basically mean the same thing. This tells me, as administrators, we share a common social conscience... The discussions in small groups were interesting and the large group discussions were non-threatening, hence co-operative.*
>
> (Participant's comment after Day Four)

> *The most fruitful experience in this regard was neither the small nor large in-class sessions, but rather the informal group discussion which took place prior to class. These discussions helped me attain a far greater insight into other people's moral decision-making, and surprisingly enough, into the various levels of decision-making in regard to moral dilemmas.*
>
> (Participant's comment after Day Four)

On Day Twelve, an extensive evaluation of the experience was undertaken. While all the results were noted in Table VII, it was of particular interest to note the response to question three:

"Should this kind of program be added to the course offerings of educational administration?" Thirty-six percent (36%) replied "definitely", another fifty percent (50%) responded with a "yes", while the remaining fourteen (14%) answered "maybe". In other words eighty-six percent (86%) were sure the program should be included in training programs of educational administrators.

Furthermore, several added personal comments to expand upon their initial response.

> *This definitely is one of the few courses that has given me some thoughts to ponder when back in the field.*
>
> *People/problems/sharing are what it is all about - and those little considerations aren't accommodated in any of the other courses.*
>
> *[It gives] administrators something more than themselves and their value system to go on.*
>
> *Educational Administration must become more concerned with the whole issue of values.*
>
> *This kind of program brings the administrator face-to-face with ethics and the problems an administrator may face.*
>
> *Definitely! The opportunities for self-awareness are so limited in [our training].*
>
> *It provides the individual with a valuable orientation towards the administrative process.*
>
> *Yes, if only to clarify one's own thinking about the reasoning process.*

Not only did the participants assert that their training as educational administrators required the examination of moral/ethical

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> *It provides the individual with a valuable orientation towards the administrative process.*
>
> *Yes, if only to clarify one's own thinking about the reasoning process.*

Not only did the participants assert that their training as educational administrators required the examination of moral/ethical problems, but they felt strongly that this particular program was most relevant to such a learning process.

> *A worthwhile spent three weeks.*
>
> *This workshop should be included if it were refined to be a little more compact and part of a course on administrative behavior.*
>
> *Yes, but with more orientation to other people's writings.*
>
> *The course to me was very useful, but if the course is offered [again] remove any evaluation of students.*
>
> *Discovering the process and attempting to understand Kohlberg and the stages became a discovery process for the learner.*

Finally, participants were not reluctant to assert that the experience had been of personal benefit. They valued the opportunity to be involved whether or not it would immediately improve their administrative performance.

> *I thoroughly enjoyed the class and felt that it will be of great benefit to my personal life as well as my professional life. It has given me a greater depth of understanding of myself and now I think (or at least now I think I think). As a teacher, it will help me to better understand my students, which are my first concern, my colleagues, and administration.*
>
> *Perhaps it will help me "clam up" and listen with and "inner ear" to what people are saying.*
>
> *It will make me analyze others' thoughts and try and determine where they are reasoning.*
>
> *[I have a] new appreciation of what is a moral dilemma and of how people cope with moral dilemmas.*

> *I think I will look more critically at myself. I'm not sure I feel competent to label others. [But] it may cause me to pause to think 'moral dilemma' in some circumstances.*
>
> *May cause me to pause a little longer [and] think a little more [and thus] analyze more carefully [before] acting.*
>
> *Knowing Kohlberg would enable an administrator to consciously work towards a particular level of reasoning.*
>
> *Understanding the Kohlberg stages can give me understanding of the other person and his dilemma, and so attempt a problem-solving stance.*
>
> *After a life-time of doing things in my own 'informal' way, I wonder whether I can change that much. But, thanks! It's been good.*
>
> *This orientation will assist me to try and evaluate the level at which people are reasoning, and to accommodate them at a level at which we can establish mutual understanding.*
>
> *For one thing, I am not going to forget the course and the personal experiences. As well, Kohlberg's theories will no doubt haunt me and be ever present. The last day of simulations was the best day and the most useful.*
>
> *...more valid self-analysis and more appreciation of motivation behind the behavior of others.*
>
> *I enjoyed the experience and found the a-theoretical approach very acceptable...*
>
> *I thoroughly enjoyed it.*
>
> *I didn't realize just how much energy I was investing until I would go home in the evening, but it was a "good" kind of energy investment.*

Judging from the comments and reactions of the participants, who were either educational administrators or aspiring to be educational administrators, the intentions were achieved. The question of moral/ethical problems was identified as an important aspect in the training of educational administrators. This particular program was deemed to be a relevant component of this training. The program helped participants in their own decision-making process.

Nevertheless, it must be remembered that this study concentrated on the cognitive-developmental approach as advocated by Kohlberg. His theory is only one tool and it may not be entirely appropriate as growth may be limited in a "discovery" environment. The objective evaluations were less conclusive than the subjective assessments suggesting that while sensitivity doubtless was enhanced, growth in ability to systematically reason through moral dilemmas was not necessarily assured.

V. SUMMARY

In reviewing the program this chapter has presented an analysis of the materials and activities used, the role of the facilitator, the outcomes for participants, and the program intentions.

Materials and Activities

Examination of the materials and activities illustrated that generally speaking the program as designed was acceptable. The time-frame of twelve three-hour sessions was sufficient to accomplish all the planned and scheduled activities. Due to the intensive nature of the program, however, the program seemed best offered in a concentrated period, such as a three week Spring or Summer Session course. There were a number of specific revisions that became apparent throughout the course of the workshop:

(i) The initial case study should be altered to focus more on the dilemma faced by the administrator himself.

(ii) Due to its more general nature, the film Authority and Rebellion should be shown on the second day and the more specific VTR clip "On Board" could be utilized in a new session ten.

(iii) More use should be made of the large group process. No matter how successful the small group sessions proceed, the facilitator must devote a fair portion of the time available to working within the total group. Such occasions would provide more opportunity for the facilitator to intervene with arguments at levels different from those being used in the debates. Moreover, it would permit a stronger group awareness of the need to appreciate diverse stages during a discussion. Too many small groups may facilitate such camaraderie that participants begin to blur subtle differences in moral reasoning, which in turn means that individual growth may be less extensive. When films are utilized, it may be particularly appropriate to spend a considerable portion of time in the large group at the beginning. This would help ensure all people have the same general consensus as to the conflict issue/dilemma under discussion before breaking into small groups for individual analysis of the specific questions posed in the workbook.

(iv) Assignments related to the major novel which require extensive research within the books, should be given out in advance of the session when they will be taken up.

(v) Three full sessions should be devoted to the major book Wind Without Rain.

Role of the Facilitator

The role of the facilitator was also analyzed. The general consensus was that the job had been handled adequately. The facilitator must be cautious as to how extensive an explanation of the program is given at the outset. The participants themselves need to evolve a clearer understanding of their individual development in moral reasoning as part of the learning process in the program. Case studies that are used should not be too expansive, lest the group find the issues too cut and dried. Too much direction by the facilitator could tend to unduly influence the group or individuals to view moral reasoning solely from the facilitator's perspective.

There are three specific revisions that should be considered:

(i) The facilitator must be persistent in the questioning procedures so that short answers are only accepted as preludes to expansive ones;

(ii) As a matter of technique only, Appendix G should be produced as an overhead transparency as well;

(iii) Conducting the program without the added unique research motivation, would permit days eleven and twelve to be combined into a new day twelve. It is important that the final session be devoted to debriefing both the facilitator and participants. This process need not include any lengthy overview at the outset on the facilitator's background, or any other individual's "raison d'etre". A basic question and answer format should permit discussions to flow more in response to real concerns and information needs on the part of everyone. The setting for this particular session would best be informal from the outset to permit continuity to be maintained until all relevant queries have been brought forward. Evaluation quizzes may be prepared in advance and completed during the debriefing, but as the answers should be kept personal they should not be brought into the discussions.

Outcomes for Participants

There is only one aspect of the program that focusses solely on the participants themselves that should be altered. It would be worthwhile for the facilitator himself to be able to score the test and then return it midway through the course. While keeping the scores confidential, it would still be possible to review the quiz with the group and thus reinforce understanding of Kohlberg's stage theory in a very concrete and personalized fashion. Hopefully, it could be returned on or about Session Number Six or Seven, as this is when discussions begin to focus very heavily on stage theory.

It should also be noted that favourable participant response to such a program does not guarantee that there has been enhancement in the capacity for moral reasoning in the resolution of ethical/moral conflicts. Such reaction may merely signify that the participants appreciate being made more aware of, and sensitive to, the existence of moral dilemmas within educational administration.

The Intentions

The general intentions of the program remain valid. It must also be remembered as Mosher has noted that:

> *Moral development is a process of internal re-organization of thinking by the individual because he perceives the inadequacy of his own reasoning.*
>
> (Mosher 1973:178)

But,

> *The individual does not change his structure of reasoning immediately.*
>
> (Ibid.)

Patience, understanding, and consideration remain important to the long and short term success of this program.

CHAPTER FIVE

CONCLUSION

The overall purpose of this study was to develop, field-test (pilot), and assess a program to enhance the moral reasoning capacities of educational administrators. This research was a response to an apparent gap in the training of educational administrators. The study addressed the question: Can the educational administrator be stimulated to develop more differentiated, integrated ways of thinking about moral conflicts in administrative contexts through exposure to a training program based on the Kohlberg stages theory of moral development?

I. CONCLUSIONS

The program developed in this research project called for the participants to face moral conflicts in decision situations. The intention of the program was to expand the ability of the individual educational administrator to reason systematically through moral problems. The various situations confronted by the individual provided an environment within which he could review his moral reasoning and develop more refined reasoning processes. Participation in such a program was intended to give the educational administrator an opportunity to become sensitized to the existence of moral conflicts within the domain of educational administration. The program was designed to create an awareness of what constituted a moral problem so that when moral conflicts appeared, they would more likely be recognized as such by the participants.

More specifically, the research project provided an opportunity to evaluate the usefulness of the Kohlberg rationale as a framework for activities designed to enhance the moral reasoning of individual educational administrators. A major purpose of the study was to determine whether the Kohlberg rationale could be effective in overcoming the gap in the educational administrator's training relating to the resolution of moral issues in administrative settings. Kohlberg's theory was utilized as a basis for designing the various aspects of the program. Thus, the Kohlberg formulation was used to aid the selection of materials and activities; it also provided guidelines for instructional behaviour on the part of the facilitator; and it gave assistance in evaluating the program itself.

Value of the Kohlberg Rationale

The Kohlberg rationale proved to be helpful in the selection of materials and activities. The actual materials recommended by proponents of the Kohlberg rationale contained stimulating examples of moral conflict that, when used, challenged participants to make reasoned decisions. The recommended activities adhered to a flexible, non-dogmatic approach which, in turn, ensured that the context of the moral dilemma was insignificant. The important aspect was that the materials presented moral conflicts, and these were as often as not in settings other than educational organizations. Furthermore, the

Kohlberg framework permitted each example or case study to be analyzed in a contemporary milieu through participant use of the stages theory. In addition, the recommended variety of media used to present these dilemmas helped ensure that the program did not stagnate.

With regard to the provision of guidelines for instructional behavior relative to the field-testing phase, the Kohlberg rationale was helpful as well. The facilitator was able to choose a variety of strategies through reference to the Kohlberg formulation. All were valuable and helped achieve, in varying degrees, the different objectives of this study. However, extensive use was made of one particular strategy, namely, dividing the participants into small groups of various sizes. By this process the facilitator was absent from actual participation in the discussions which in turn removed opportunities for the facilitator to challenge participants to reason at varying levels. According to Mosher the facilitator is not to dominate the interactions, yet he does require sufficient control of the discussion environment to effect adequate interventions at the appropriate occasions. By opting for an approach which made extensive use of sub-groups this project may have foregone opportunities to stimulate more integrated moral reasoning. At the same time, the small group setting did provide a positive learning environment which helped enhance the sensitivity of participants to the existence of moral dilemmas. Furthermore, this setting may have helped reinforce a recognition or understanding of the stages of moral reasoning rather than enhanced growth in actual levels of one's own moral reasoning.

The Kohlberg rationale was used for program evaluation in two ways. It provided a measurement of the changes in participants' moral reasoning stages over the course of the program through a testing procedure, and it provided a basis for analyzing the transcripts and similar examples of moral reasoning during the program. In the latter case, the Kohlberg theory itself was useful because the stages concept enabled the facilitator to review the transcripts and to obtain better insight regarding individual growth in levels of moral reasoning. Having access to the Kohlberg rationale also enhanced the facilitator's ability to analyze probable levels of moral reasoning during the discussion sessions which in turn gave direction to the facilitator's questioning in group discussions.

However, the testing procedure that was used was less valuable. First of all, it was limited to one technique. Other than the Kohlberg questionnaire, there were no assessment aids directly derivable from the Kohlberg framework. The facilitator found it necessary to develop special evaluation instruments and to involve an independent observer. Secondly, based on the variations between the facilitator's interpretations of the progress of the program and the results of the pre- and post-test, it would seem that the Kohlberg-developed test may have been insensitive to changes in levels of moral reasoning when applied to adults. Otherwise, it would have to be concluded there was no growth in capacity for moral reasoning among all but one of the participants.

The facilitator-developed evaluation aids were useful but were more subjective in orientation. Their strongest value was in providing some indication of the increase in sensitivity among the participants as to the existence of moral dilemmas. These assessment aids also reflected the individual's perceived self-growth in ability to reason through moral conflicts. But these techniques did not yield conclusive objective assurance that growth in moral reasoning ability had actually occurred.

Value of the Approach to Program Development

This project was a systematic effort at program development. Typically, when similar educational programs have been developed they have evolved from particular basic theories and/or systems. While this format also was adhered to within this study, there was one notable addition: the theoretical formulation was applied in every phase of the program's total development. That is to say, the Kohlberg rationale permeated all decisions that were made regarding the development and assessment of the program.

Furthermore, the Kohlberg stages formulation of moral development was also taught as content in the program. This unique fact of teaching, as content, the theoretical formulation raises an equally unique and important question in retrospect: Did the inclusion of the Kohlberg rationale as program content actually detract from the attainment of the major objective of the program? Did knowledge of the vocabulary of Kohlberg's stages theory and encouragement of the use of this vocabulary in discussions introduce an emphasis on intellectual analysis at the expense of moral reasoning?

There is a difference between experiences in which the participants are called upon to reason about moral dilemmas and an experience in which participants analyze the actions of others. These are different intellectual tasks that potentially produce different results. The strategy of providing the Kohlberg rationale did give the participants a verbal facility in discussing moral reasoning. For example, the role-plays presented during the tenth session provided extensive evidence that the participants were able to analyze and discuss moral reasoning at the various levels. Additional support can be found in comments made during Days Seven and Eleven. But did this verbal facility only serve to cloud over the fact that actual growth in the capacity for moral reasoning in the resolution of moral/ethical conflicts had not occurred to the extent anticipated?

The reason for raising such a question arises, in part, from the fact that it has been claimed by some proponents of the Kohlberg rationale -- including the independent marker of the pre- and post-test -- that an individual can not fully comprehend moral reasoning at more than one stage above the highest level where he operates. As there yet is no definite data to discount this claim and recognizing that none of the participants scored higher than a Stage Four on the Kohlberg test, any evidence in the discussions of references to Stage Six reasoning (and in the case of some participants, even to

Stage Five) may only serve to verify that participants were able to analyze or recognize higher stage reasoning.

Another inconsistency appears in the instances where individuals during the post-test made references to specific levels of moral reasoning in their responses. Might this not suggest, too, that while the individual had grasped the vocabulary of the Kohlberg rationale, full comprehension of it may not have been achieved? It may very well be that once the participants had learned the Kohlberg theory and the supporting explanations they became more oriented towards analysis of the moral reasoning of others than towards enhancement of their own level of moral reasoning. Any bold assertions that participants were actually operating at higher levels thus would not be warranted, based on the available data.

A potential problem that this project may have created emerges from the fact that the program was too inclusive. By designing experiences whereby the moral reasoning of the participants would be challenged (and thus hopefully enhanced), and by revealing the basic framework by which this enhancement was to be facilitated, the program may have provided the participants with non-compatible or, at least, conflicting objectives. Furthermore, it may have been easier, or seemed more appropriate, for participants to practice the tasks of analyzing and/or identifying moral reasoning instead of actually reasoning in more complex fashions themselves. Therefore, all that could have been expected would be an increase in sensitivity to the existence of moral dilemmas in educational administration and a recognition that such conflict can be resolved in a reasonable fashion. This increase in recognition and sensitivity was demonstrated during the course of the program.

At the same time it should be recalled that the participants themselves provide witness to the importance of the program and its approach to the issue of moral conflict resolution. On different occasions individuals indicated that the process was helpful. These individuals at least perceived themselves to be better able to deal effectively with moral problems or choices. This was due, in part, to a better understanding of moral/ethical issues and, in part also, to an increased confidence in their ability to resolve moral/ethical conflicts in a constructive fashion.

Attainment of Facilitator's Expectations

The efforts required to develop, pilot, and assess the program themselves provided a valuable and growing experience. The results of this program indicated some success, as they paralleled other similarly-designed studies, such as that carried out by Stanley and Wasserman:

> *...this study [Stanley's] was a valuable first step in enhancing the moral structure of the [client].*
>
> (Stanley, 1976:232)

> *The narrative in this thesis [Wasserman's] tells only one part of the story. There is not a strong enough word to describe the enormous amount of energy that has been, is, and will continue to be, expended by most...members.*
>
> (Wasserman, 1976:233)

Furthermore, the facilitator's understanding at the conclusion of this experience parallels that of other people who have pursued Kohlberg-inspired studies of moral development (Sprinthall et al., 1976; Stanley, 1976). The author concurs with Stanley:

> *The atmosphere of the workshop itself was a significant factor in the changes occurring in the workshop participants. The experience was a novel one for all involved...*
>
> (Ibid.:213)

Influences of the Environment on Program Development

This program was only an initial step in the efforts to enhance the moral reasoning of adults. Specifically, the study was directed towards the development, pilotting, and assessment of a program to expand the ability of the educational administrator to reason systematically through moral dilemmas. It was confined to this problem and did not examine the issue of moral behavior as exhibited in performance.

Additional questions might be generated from the fact that the participants were a selected group of graduate students in educational administration, and that the moral dilemmas were presented in a specially developed seminar format outside the school situation.

This simulated situation did not reflect adequately real conditions. Consequently, participants may have felt fewer operational constraints and thus tended to think at a more idealistic level than would normally be the case.

These concerns when considered in context with the findings of Chapter IV, and the earlier comments in this chapter, raise another noteworthy question: Is there the possibility that particularly when dealing with adults the Kohlberg stages theory must be viewed from two different perspectives with two different resulting levels? Might not the individual, when in his natural or subconscious decision-making process, tend to operate at a particular "gut" orientation? The stage level being used could be noticeably different from (and probably less complex than) any decision-making process operating within a situation wherein sufficient time and energy were available for contemplating the various stages. In the latter instance, the individual would likely consciously choose to operate at a different, more complex stage of moral reasoning. Certainly during the Day Ten role-plays, where there was considerable advance planning time, participants demonstrated a definite ability to reason at a variety of higher levels. Moreover, the reasoning was methodical and clearly articulated such that others could accurately interpret the stage level being used. In numerous cases, these levels were higher than those at which the participants had scored on either the pre- or post-test. In other settings, it is possible to suppose that some individuals having been exposed to the Kohlberg rationale, might sharpen their understanding of the stages theory to such a state that they could operate at specific levels to suit special purposes. Again this was shown on Day Ten by those participants who carried out role plays at stages below their scored level.

According to the results of the pre- and post-tests, there was little advancement in the levels at which the participants reasoned through moral dilemmas. The observer saw change but did not indicate that such change was dramatic other than in the aspect of the sensitivity of participants to the recognition of moral dilemmas in educational administration. The more subjective assessments did not verify any growth in ability of the participants to reason systematically through moral dilemmas, although these assessments provide strong support for the contention that the process made the participants more aware of, and sensitive to, the existence and importance of moral conflicts in educational administration. Therefore, it would be inappropriate to assert that this one program by itself can claim to enhance noticeably the moral reasoning of educational administrators. It can help, and it will increase appreciation for the general subject area but it is not the sole or complete solution.

II. POSSIBILITIES FOR FURTHER RESEARCH

As a result of the findings coupled with experiences during the course of this study, several possibilities for further research emerged.

Participant Follow-Up

Field situation. The purpose of the study was to develop an educational program. A further study, to review the resulting effectiveness of the participants in their individual field situations would be valuable. Such an investigation would help resolve the question of whether people operate at one level and upon reflection tend to alter their level of reasoning. Moreover, it might shed some additional light on whether there was growth in moral reasoning ability or just better understanding of the vocabulary.

Additional programs. This project focussed on the participants' efforts towards enhancing their capacity for moral reasoning when resolving moral dilemmas. An additional study into the benefits derived from involvement of a group which has completed such a study, in a follow-up program which concentrated on external references regarding the fields of "ethics" and "moral education" (such as philosophers, and other academicians) would be beneficial. On the one hand, questions of "ethics" would be examined in greater depth with the view towards expansion of the individual's background in "ethics". On the other hand, a variety of methods and approaches to the issues of moral education and conflict resolution would be analyzed. In both instances, the perspective taken would be that of the educational administrator and his environment. Such a follow-up would help ascertain the effects of substantive preparations on one's ability to expand the capacity to systematically reason through moral dilemmas.

Longitudinal study. As there was little significant change in the levels of moral reasoning of participants during this study, it would be useful to conduct a longitudinal study utilizing the same Kohlberg test and the same participants on a bi-annual basis. This would yield more information on the effect of the program on individual participants over a longer time. It would also provide some indication as to potential applicability of this type of program for other adult groups.

Alternative Time-Frames

The time-frame of this study originally was oriented to a Spring Session course setting. This was determined, in part, by the need to find an easily accessible group of educational administrators. It would be useful to conduct a study into the feasibility of conducting such a program in a more concentrated period (e.g. over a four day period with each day having three sessions). Furthermore, a parallel study analyzing the feasibility of conducting the program scheduled over a regular school term (e.g. one session/week) also might be useful.

Additional Groups

As the group-specific nature of the program made generalizations even to the general field of education rather tenuous, it would be most worthwhile to repeat this program (incorporating the suggested revisions) with other groups of educators as soon as possible.

III. CONCLUDING COMMENT

> *Given the moral crisis of our time, the uncertainty as to what is right and wrong, we must find ways to stimulate the development of moral thought...*
>
> (Stanley, 1976:232)

The literature search indicated a gap in the training of administrators regarding the area of moral/ethical development. The participants in the workshop verified this on many occasions in private and group conversations. Yet this gap should not be attributed to any lack of interest on the part of the educational administrator. The willingness to participate, combined with concluding program assessments, suggest there is a genuine interest in the subject matter.

But now, at this point in the search for positive resolutions of the moral/ethical conflicts educational adminstrators face (i.e. What should Norman do?), a useful tool is available. A suitable framework has been created for developing an educational program in moral reasoning for educational administrators. Furthermore, materials, activities, and interventions needed for this program have been identified and tested. Guidelines are now available for the role of the group leader in the implementation or delivery of this program. Finally, assessment guidelines have been identified and tested.

A program now exists which can challenge the educational administrator to reason systematically through moral problems. This program sensitizes the participant to the existence of moral dilemmas within educational administration. It creates an awareness of what constitutes a moral conflict so that when moral/ethical dilemmas develop, they will be recognized as such by the educational administrator. The inclusion of the Kohlberg rationale provides a framework through which the educational administrator can begin to understand and resolve any recognized moral conflict. Moreover, this program enables the participant to become more confident of his ability to deal constructively with moral choices.

Thus, even if the program falls short of the goal to enhance the educational administrator's capacity for moral reasoning in the resolution of ethical/moral conflicts, Norman will gain a better understanding of how to approach the resolution of a moral dilemma.

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ADDENDUM
TO THE
THESIS

THE FACILITATOR'S NOTEBOOK

DAY NUMBER ONE: Introduction - Moral Dilemmas

A. FOCUS:

The focus is simply to introduce all participants to the general theme. Primarily, the emphasis will be on encouraging everyone to become relaxed about the process and reasonably appreciative of the perspective to be taken by the workshop towards the focal issue. In other words, it is important for the group to have a common beginning, or base point, as to what is a moral dilemma. This first day also will provide the facilitator an opportunity to gain an initial understanding of the individual perspectives of group members towards the issue.

B. STRATEGIES:

1. Introductory Comments (Time: 10 minutes, max.)

a) Review the general goal of the program and note that it will deal with administrative and similar organizational situations. Emphasize that sessions will not deal with individual "morals", but with the way administrators reason about our moral decisions.

b) Reiterate that the process will be oriented to analysis and application of a tool to enhance capabilities to resolve moral dilemmas.

c) In addition to enhancing themselves, participants will examine the possibility of improving the climate of moral dilemma resolution of those over whom they administer.

d) Explain that in order for the facilitator to get names placed with the proper faces, some patience will be required on the part of the participants.

e) Distribute the participants' workbooks (Appendix A) with only the basic material for day number one and day number two included.

f) Explain that a fee will be charged for the course of approximately $15.00; at the end of the program, everyone will turn in their workbooks - these will be given back, along with questionnaires and comments, in mid-summer. Further, a copy of the abstract and summary chapter of the thesis, will come sometime in the fall, should all go well.

2. Case Study #1 (Time: 10 minutes, min.)

a) Direct attention to the workbook and first case study. Provide adequate time for individual reading of it, plus the making of rough notes on reactions to key questions.

b) Case Study #1:

An administrator (Norman) invites a friend, who is also an administrator, but in another city, to be a special speaker at a local, but still important educational workshop. The friend (James) accepts and the workshop is scheduled.

At the very last moment, James announces he must withdraw from the workshop. It turns out later that his reason was that a ski trip had come up, and since conditions had been bad all year, James felt it might be his only chance to get out in the fresh air and have a break. Besides, since it was a workshop there would be other talent there to adequately fill in for him. Norman was rather hurt by this seemingly callous act.

Sometime later, James is applying to join the faculty where Norman is now chairman of the selection committee. The hurt is still present. The problem is: what should Norman *do? He has the potential veto power on this person's application.*

Explain your response.

3. Group Discussion (Time: 35 minutes, approx.)

a) The process will focus on the large group primarily. The discussion will give everyone an opportunity to participate while giving each participant a chance to become better acquainted with the viewpoints of others in the group.

b) The facilitator must make sure that the recording tape is on for this and every other session, wherein recording is required.

c) The facilitator must make sure that everyone does contribute. The initial procedure would be to have everyone, in random order, quickly give his reply to the question: "Should the chairman (Norman) veto the application of James"?

Ruth - no
Marlene - no
Bev - no
Laurie - no
Lester - no
Wes - depends
Dan - no

Les - yes
Desmond - no
Dave H. - yes
Dave W. - no
Sam - no
Cheryl - no
Mary-Jo - no

After everyone has answered, then ask two or three to explain their responses (if possible, pick two contradictory responses). If there is no disagreement, the facilitator shall raise the non-popular viewpoint, and ask for a defense of that position. The question is: "Is there a moral dilemma here? Explain." Furthermore, encouragement should be given to participants to provide counter arguments to their own positions: (i) What would be the rationale for adopting the opposite stance? (ii) How acceptable would this be, and why?

d) Conclude by asking if there is any consensus in the group regarding a reply to the initial query.

- BREAK - (Time: 15 minutes, approximately)

4. Introduction of Participants (Time: 15 minutes, approximately)

   a) Have everyone give a brief personal resume -

      i) Where from?

      ii) What kind of administrative experience?

      iii) Why take the course?

   b) Introduce J.J. Bergen and explain his role as observer.

   c) Give brief insight into facilitator's background -

      i) Explain need to keep him objective.

      ii) Indicate willingness to meet individually if requested.

5. Writing of "Pretest" (Time: 45 minutes, min.)

   a) Explain that each question is to be answered with as full an answer as if felt necessary, but more than a yes or no.

b) There are no right or wrong answers; responses are to provide a benchmark only, for the facilitator. Results will be kept confidential.

c) Give out the questionnaire (Appendix C).

6. Assignment for NEXT DAY (Time: 5 minutes, max.)

Draw attention again to major book, Wind Without Rain, and mention that the group will get to it for discussion by mid-week next.

C. RATIONALE:

Case Study #1 has been selected as it contains a conflict that can be appreciated immediately by the participants: administrators and their use of power. It is short, and therefore suitable as a good opening exercise for the program, as it will not take up too much time and will immediately involve the group in thinking about moral dilemmas.

The Kohlberg test, as modified by Porter and Taylor, has been selected because it has been extensively tested and found to be an excellent measure of the degree of complexity involved in a persons's moral reasoning (Porter, et al 1972). It utilizes the five stories of the complete Kohlberg questionnaire that are most accurately scored. (The scoring will be done by a certified scorer). Furthermore, Kohlberg has participated in the development of this version of his test.

Pilot testing of this instrument both at the University of Alberta by the facilitator, and at other centers by others (and reported at the

1976 University of California Irvine Conference on Moral Education), has verified its applicability for adults in general, and educators in particular.

Wind Without Rain has been selected due to its appropriate setting - a Canadian high school, and its relevant theme - the moral conflicts between teachers and principals. It provides a variety of potential group debates regarding problems that administrators have in resolving moral dilemmas.

DAY NUMBER TWO: School Boards, Administration, and Moral Decision-Making

A. FOCUS:

Discussions will move the process one step further by placing moral dilemmas directly within the context of an actual educational administration - school board situation: "How does one deal with a moral dilemma when it involves an element of influence regarding educational administrative decision-making?" The group shall examine a moral dilemma in a collective setting with some non-group - originated standards added to the discussions for purposes of comparison. Role-playing will occupy a fair amount of the session.

B. STRATEGIES:

1. Introductory Comments (Time: 10 minutes, approximately)

   a) Participants will direct their attention to day number two in their workbooks.

   b) Remind participants that there is no special essay, etc., although some assignments will have written components (nothing exceeding one page, usually).

   c) Review with large group that the major emphasis today is to resolve a dilemma directly related to the educational institution. Furthermore, it is a dilemma that requires immediate action.

   d) Assign participants to three small groups, and distribute Appendix D-I:

      i) Ruth Ball, Laurie Caverly, Desmond Kerr, Sam

Johnson, Lester Russell (Seminar Room G)

ii) Marlene Russell, Dan Magnan, Dave Hubert, Cheryl Roemer, Wes Kruger (Seminar Room E)

iii) Bev Morrisón, Les Pearson, Dave White, Mary-Jo Williams (Seminar Room F)

2. Viewing of VTR Quip, "On Board," twice (Time: 10 minutes)

3. Individual Replies (Time: 15 minutes, max.)

Each individual answers the questions in Appendix D-I from the perspective of a school board member. Every response should have reasons spelled out as well, and noted in workbook.

4. Small Group Discussions (Time: 30 minutes, approx.)

a) Complete group answers required in Appendix D-I and note in workbook. Attempt to reach a consensus; if not possible, then majority opinion and reasons for it, plus minority arguments should be made evident.

b) Each group appoints a spokesman for post-break discussions.

c) If time permits, the group should attempt to resolve dilemmas from the viewpoint of the school administrator. (Is it any different? Explain).

d) Have group leave a vacant seat by the door for facilitator and/or observer to slip in and sit on.

- BREAK - (Time: 15 minutes, approximately)

5. Large Group Discussion (Time: 15 minutes, max.)

   a) Each sub-group presents its viewpoint, including supported reasons. (Facilitator to keep a record.)

   b) Participants are to note in their workbooks, arguments of other groups, if different from their own.

6. Provision of "Outside" Answers (Time: 15 minutes, max.)

   a) Distribute Appendix D-II.

   b) Each participant scores himself and his group and records in workbook.

7. Large Group Discussion (Time: 30 minutes, approximately)

   a) To ensure that everyone contributes, make a speaker's list; check off as they speak.

   b) Raise the following questions:

      i) How acceptable are the given answers and their relative scoring allotments?"

      ii) "Does it make any difference to have a 'given points' scoring system when dealing with moral dilemmas?"

      iii) "Is there any consensus among the three small groups in their original answers?"

   c) If time permits, raise the question: "How might a school administrator view the situation?"

8. Assignment for NEXT DAY (Time: 5 minutes, max.)

   a) Note that day number three will concentrate on the edited version of A Man For All Seasons. Give out Appendix E-I, along with Day #3 of Appendix A, to be read and then inserted in workbook.

   b) Remind participants of continuing major book assignment.

   c) Facilitator confirms projector and film for Thursday.

9. Workshop Evaluation (Time: 5 minutes, max.)

   Each participant fills in the workshop assessment form (Appendix B), anonymously if they wish, and turn it in upon leaving.

C. RATIONALE:

The VTR Clip "On Board" has been selected because of its practical application of decision-making within the context of moral dilemmas. Furthermore, "given answers and scoring" are provided which offers a non-group reference point for the debates. This VTR Clip concentrates on the dilemma presented when a leading citizen tries to convince his school board member to influence a teacher. The problem is that a star athlete (leading citizen's son) has allowed his marks to slip in one key subject. This is threatening his eligibility to compete.

"On Board" faces the problem from the perspective of the school board member which allows the participants an opportunity to role-play. At the same time, it is also possible to evaluate "On Board" from the viewpoint of the school administrator, making the Clip doubly valuable. Another benefit to this VTR Clip is that it is short and can be shown twice in a limited time span. Since this is only day number two, repeating a short presentation will help ensure that participants will be able to recall the story and thereby everyone is permitted more opportunity to become comfortable to the process.

DAY NUMBER THREE: Conscience and Moral Conflicts

A. FOCUS:

This session concentrates more on the individual through the introduction of a concept of conscience into the discussions. What role does conscience play in moral decision-making? The examination will include consideration of whether or not there are times when moral principles are best bent, or even set aside.

B. STRATEGIES:

1. Introductory Comments (Time: 10 minutes, max.)

   a) To introduce the film, review the summary of the film as outlined in Appendix E-I; dwell briefly on the leading figure (Sir Thomas More).

   b) Also mention the lack of "common man" in the film, but the addition of a narrator.

2. Film: Conscience in Conflict (Time: 35 minutes, approx.)

   a) Divide group into three small groups:

      i) Ruth Ball, Les Pearson, David Hubert, David White (Seminar Room G).

      ii) Marlene Russell, Laurie Caverly, Desmond Kerr, Sam Johnson, Mary-Jo Williams (Seminar Room F).

      iii) Bev Morrison, Dan Magnan, Cheryl Roemer, Lester Russell, Wes Kruger (Seminar Room E).

   b) Each group discusses the focal question: "Was More right? Why?"

c) Provide additional food-for-thought by giving to each small group one part of Appendix E-II to be inserted in the workbook.

d) Encourage small groups to seek out consensus, if possible.

- BREAK - (Time: 10 minutes, max.)

4. Large Group Discussion (Time: 45 minutes, approximately)

a) Show final segment of film.

b) Request small group reports on More's question. Allow each group to bring forward its solution and reasons for them.

c) Keep returning to the critical issue: "Can principles be bent sometimes?" and "Was More's devastating sacrifice for conscience or did it serve a consuming egotism?"

d) As a conclusing query: "Is there any emerging consensus about the validity of More's position?"

5. Assignment for NEXT DAY (Time: 10 minutes, max.)

a) Each participant is to reflect upon, and make short notes about, what they generally define a moral dilemma to be.

b) Furthermore, at least one example should be noted concerning such a dilemma they have been party to.

c) Distribute Appendix E-III containing "Common Man" questions, and "Inherit the Wind" comparison. Assign these questions, to be done individually, and then turned in along with the workbook at the end of the program.

d) Remind participants about the ongoing major book assignment.

6. Workshop Evaluation (Time: 5 minutes, max.)

Have each participant complete the workshop assessment form (Appendix B), anonymously if they wish, and turn it in upon leaving.

C. RATIONALE:

The Learning Corporation of America edited film, Conscience in Conflict is chosen because it synthesizes superb acting with masterful writing and direction to probe a theme that recurs throughout literature and life itself and is crucial to moral decision-making: "To what extent should a man hold fast to his principles?"

It is essentially edited from the Columbia Pictures feature, A Man For All Seasons. It is a classic with all the components to make the issue contemporary for students of moral dilemma resolutions. This film is highly recommended by the Kohlberg group itself, both for its content and its capacity to stimulate discussion.

DAY NUMBER FOUR: What do we Define as a Moral Dilemma?

A. FOCUS:

Before delving into the major phase of the workshop it is important to permit everyone an opportunity to reflect on how each defines a moral dilemma. This session will concentrate on exploring the various perspectives of the group toward the concept "moral dilemma", through review of the various individual examples.

B. STRATEGIES:

1. Introductory Comments (Time: 10 minutes, approximately)

   a) Review the purpose in order that the participants may appreciate that this session is to be informal and relaxed.

   b) Point out that since all are volunteers from a wide background, it is important some common understanding be gained as to what a moral dilemma is defined to be.

   c) Indicate that the group should watch to see if a "base definition" begins to emerge.

2. Small Group Discussion (Time: 30 minutes, approximately)

   a) Assign participants to small groups:

      i) Wes Kruger, Lester Russell, Ruth Ball, Sam Johnson (Room 131)

      ii) Laurie Caverly, Les Pearson, Dave White (Seminar Room E)

      iii) Dan Magnan, Bev Morrison, Marlene Russell (Seminar Room F)

iv) Dave Hubert, Cheryl Roemer, Mary-Jo Williams (Seminar Room G)

b) Have participants, within small groups, exchange definitions developed as part of day number three assignment. Each one gives his definition first, and then the group starts a collective effort. Have small groups prepare a joint presentation for large group discussions, including the selection of a spokesperson. The small group should select the best definition or the collective definition for presentation.

3. Large Group Presentation (Time: 30 minutes, max.)

a) Small groups (i) and (ii) put their definitions on the blackboard. The other two groups leave theirs quiet for the time being.

b) Spokespersons for these two groups explain the definitions and invite discussions.

c) Facilitator encourages discussion to resolve two questions: "Is consensus possible between the two examples?" "What is an acceptable base definition, for the moment, anyway?"

- BREAK - (Time: 15 minutes, approximately)

4. Large Group Discussion (Time: 30 minutes, max.)

a) Have the other two groups present their examples (iii) and (iv). "Do these fit into the emerging definition?" "Do they expand the definition?"

b) Continue debate towards consensus; once a fair majority are agreed, then begin to work towards gaining an acceptable common working definition for the workshop. Have each participant note in his workbook.

5. Assignment for NEXT DAY (Time: 10 minutes, approximately)

a) Introduce Kohlberg article (Appendix F-I) and briefly outline the six stages:

I. Punishment and obedience - Fear

II. Instrumental relativist - "You scratch my back I'll scratch yours"

III. Interpersonal concordance - "Nice guy image"

IV. Law and order - The rules are crucial

V. Social - Contract legalistic - contract

VI. Universal ethical principles - "I believe"

b) Distribute the Phi Delta Kappa articles (Appendix F-I, V-II) for next day's reading. Note that in the framework of this program at least, Kohlberg categories exist independently of regular (or traditional) philosophical categories or types. It is also important that it be noted that moral reasoning does not necessarily equal moral action.

6. Workshop Evaluation (Time: 10 minutes, max.)

Have each participant note, in a short paragraph, the most important personal aspect of this session, and turn it in upon leaving.

C. RATIONALE:

In order to give some continuity to the diversity of experiences participating in the program, it is advisable to give everyone a chance to express some basic definition-type opinions early in the workshop. This also permits everyone a change to air his/hers feelings without wrorrying whether she/he is right or wrong. It will provide a relaxing conclusion to the first week, and keep the group from getting unnecessarily up-tight. Starting with a small group process avoids discussions trying to focus on what the facilitator might consider a good definition, and thus too quickly evolving an "official" definition.

DAY NUMBER FIVE: Can We Make Sense of our Resolutions of Moral Dilemmas?

A. FOCUS:

The group will begin to examine the concept of attempting to use logical reasons in resolving moral dilemmas. Individual participants will reflect on whether such can be introduced to moral decision-making: Can we be systematic in our moral reasoning? Is there a better way to explain one's decision, even if others don't like the decision, so that one will at least gain their respect for the decision?

B. STRATEGIES:

1. Introductory Comments (Time: 10 minutes, max.)

    a) Explain that today is going to be taxing in terms of time (it will probably be too short), energy (there will be a need for extensive commitment) and patience (with the facilitator).

    b) Divide the participants into five small groups:

        i) Ruth Ball, Marlene Russell, Bev Morrison (Seminar Room G)

        ii) Laurie Caverly, Dan Magnan, Les Pearson (Seminar Room F)

        iii) Desmond Kerr, Dave Hubert, Dave White (Seminar Room E)

        iv) Sam Johnson, Cheryl Roemer, Mary-Jo Williams (Room 102)

        v) Lester Russell, Wes Kruger, J.J. Bergen (Room 131)

Distribute Case Study #2 and explain that each small group is to go through the analysis twice, thus allowing participants to role-play two of the three roles - Mike, Dorothy, an observer (except small-group (v) where J.J.B. will remain in the observer role throughout). Each small group will present its consensus to the large group.

c) Case Study #2:

Dorothy and Mike married while in their final year of university. After graduation, Dorothy worked as a secretary in the Registrar's office at the university while Mile went on to graduate school. Four years later Mike obtained his Ph.D. They have one child, now two. (Dorothy missed only two months from work at the time the child was born.)

...Mike has now been offered a teaching position with a guarantee of a principalship in two years in a progressive small city school district in another province. He is eager to accept it. However, Dorothy has applied and been accepted into graduate school at the university. She too, is eager to accept the teaching assistantship she has been offered.

...Dorothy argues that Mike should give her the chance for an education now that he has completed his. She also reminds him that he has been offered a department-head position locally, that could lead to promotion in the future anyway. Mike says he plans to accept the out-of-province appointment, and that Dorothy can consider going the summer school route for her graduate degree. If Dorothy refuses to follow him, Mike promises to file for divorce and seek custody of their two year old son.

What would you do if you were Dorothy? And why?

2. Small Group Discussion (Time: 30 minutes, max.)

a) Remind everyone that if they have trouble relating to a particular issue that they should play-act.

b) Encourage everyone to read the case study quickly (no more than five minutes).

c) Each small group decides on the participant to play each role in round number one; the challenge is to resolve the central question (see above) from both Dorothy's and Mike's perspective. The observer should note the positive points for each debate and keep time. Each round should take no more than five minutes; the remaining fifteen minutes should be devoted to obtaining a consensus for presentation to the large group.

3. Large Group Discussion (Time: 15 minutes, max.)

a) Each small group will present its consensus resolution for consideration by each participant.

b) Each participant will note the various arguments including, if possible, some idea as to the stage at which arguments are being presented (according to the reasons given).

4. Individual Assessment (Time: 15 minutes, max.)

a) Each participant shall write down his own preferred solution along with supporting reasons; reference to Kohlberg's stages is to be encouraged.

b) Upon completion, this assignment is to be turned in (with name noted) to the facilitator.

- BREAK - (Time: 10 minutes, approximately)

5. Review of Kohlberg Position (Time: 40 minutes, max.)

a) Distribute schematic diagram of Kohlberg's stages (Appendix G).

b) Review the six stages (as stated in Appendix F-I).

c) Point out that these stages do not dictate whether or not an individual is moral in the eyes of the critic, but rather indicate the level of complexity at which the individual is operating in terms of the way he reasons about moral dilemmas.

d) Discuss the article; make sure that everyone has at least one opportunity to comment on it, by asking direct questions of each.

e) Provide expanded outline of Kohlberg's position.

The Kohlberg review:

The educational administrator does not operate in a vacuum. The institution he directs is a constant source of interaction between all sorts of individuals. Since the time of John Dewey, much emphasis has been placed on the need for this institution to focus on development of the human. As Mosher points out, "our ideology is that education of the person must be whole, i.e., it must stimulate cognitive or intellectual growth, moral sensibilities in reasoning, emotional growth, social skills, vocational competencies, aesthetic development and physical maturation."

(Mosher, et al, 1975:2)

Such a challenge is bound to create dilemmas for the administrator. The administrator must balance his responsibilities for the student's education with his need to care and provide for his teaching staff, plus respond to the concerns of the community-at-large. Attempting to respond to

> *such diverse clients places the educational administrator in situations where conflicting moral decisions will arise.*
>
> (Excerpts from thesis proposal)

It is further interesting to note the findings of Sergiovanni and Carver in regards to the situation of decision-making and values and school executives.

> *Their findings continue: "School executives, however, too often avoid value confrontations as they apply the principle of* *least principle* *to value conflict. Broedy describes this principle as the tendency for school executives to deal with the value conflict at the lowest level of abstraction possible. Value conflict, for example, is treated at the interpersonal level and on a one-to-one basis rather than at the organizational level.*
>
> (Sergiovanni, et al., 1973:24)

> *While it may be inappropriate to claim such evidence shows that the administrator personally, is at a very simple stage of development in his moral reasoning, it certainly seems reasonable to assert that such individuals too often operate from inappropriate stages of moral reasoning when dealing with other individuals. If the educational administrator had a better understanding of the complexities involved in moral reasoning, he might then be in a position to more adequately deal with value confrontations as they arise in moral dilemmas.*
>
> (Excerpt from thesis proposal)

It is important to realize that the Kohlberg concept of stages implied that the higher are more complex. Moreover, logical development does not equal moral development. With these considerations, and in terms of this program, the focus regarding moral development is on structure, not content. The process is not attempting to establish a course in civic education, nor is the concern with philosophical issues per se. Therefore, for purposes of this program, it will not be assumed that Kohlberg's "higher" stages are "better", however, the concept of "justice" will have significance throughout the discussions.

Peters' article raises several good points. However, it is not the purpose to subsume Kohlberg, nor to accept his approach as the definitive answer to the problem of moral dilemma resolution. Rather, the attempt is to utilize the Kohlberg stages as a tool to assist the educational administrator in resolving moral dilemmas. This is the focus to be maintained throughout this program.

6. Large Group Discussion (Time: 25 minutes, approximately)

a) Review example of how a concept is defined in each of the stages. Base discussion on the outline provided by Kohlberg himself, regarding the question of the value of human life wherein he provides examples of each stage of reasoning.

Level 1 - The value of human life is confused with the value of physical objects and is based on social status or physical attributes of the possessor.

Level 2 - The value of human life is seen as instrumental to the satisfaction of the needs of its possessor, or of other persons.

Level 3 - The value of human life is based on the empathy and affection of family members and others towards its possessor.

Level 4 - Life is conceived as sacred in terms of its place in a categorical, moral, or religious order of rights and duties.

Level 5 - Life is valuable in terms of its relation to community welfare and in terms of life being a universal right.

Level 6 - Belief in the sacredness of human life as representing a univeral human value of respect for the individual.

b) Encourage general discussion on the acceptability of Kohlberg's approach: "Does this schema make sense?" "Can we accept the Kohlbergian analysis?"

7. Assignment for NEXT DAY (Time: 5 minutes, max.)

a) Each participant should review the schematics (Appendix G).

b) Have each participant make a brief note as to what, withing Wind Without Rain, he perceives to be a major moral dilemma, and why. (This should be ready for Day #7).

C. RATIONALE:

Case Study #2 is selected as it deals with a contemporary problem relevant to the life styles of the participants. It provides the opportunity for role-playing, while still challenging each individual to come up with his own personal solution.

The Kohlberg article is chosen because it is both recent and a concise statement written for the average educator (as opposed to a dedicated student of Kohlberg). It is compact, but adequately outlines his stage theory concept. The Peters' article provides another view of Kohlberg, and provides an example of how an argument that tries to take Kohlberg too far into assessing moral rightness can become a bit weak.

The Schematics are added because they were produced by the Kohlberg group as a visual supplement to the stage theory writings. They provide a succinct overview of the entire concept.

DAY NUMBER SIX: Kohlberg as an Aid to Deciding Moral Dilemmas

A. FOCUS:

The participants will make a serious attempt to utilize a non-group reference as a tool in the resolution of problems in moral reasoning. The group, as a whole, will examine this proposed tool as to whether it has practical application. The group will also re-examine some of its previous decisions in light of Kohlberg's recommended approaches. This session will begin to examine the different complexities of moral reasoning possible.

B. STRATEGIES:

1. Introductory Comments (Time: 20 minutes, max.)

   a) Review schematics.

   b) Invite questions and/or comments to make sure everyone is reasonably comfortable with the stages concept.

   c) Remind the participants that the program is dealing not with the extremes, but with the normal situations that may be faced by the educational administrator.

2. Small Group Activities (Time: 40 minutes, max.)

   Assign participants to small groups for preparation of Case Studies #3 and #4.

   i) Ruth Ball and Sam Johnson (Seminar Room G)
   Case Study #3 (i) Case Study #4 (vii) and (ii)

   ii) Marlene Russell and Lester Russell (Seminar Room F)
   Case Study #3 (ii) Case Study #4 (vi) and (ii)

iii) Bev Morrison, Dave White (Seminar Room E)
Case Study #3 (iii) Case Study #4 (iv) and (vi)

iv) Laurie Caverly and Wes Kruger (Room 131)
Case Study #3 (iv) and #4 (iii) and i)

v) Dan Magnan and Mary-Jo Williams (special office #1). Case Study #3 (i and iv) and Case Study #4 (ii)

vi) Les Pearson and Cheryl Roemer (Room 102)
Case Study #3 (ii) Case Study #4 (v) and (vii)

vii) Desmond Kerr and Dave Hubert (special office #2)
Case Study #3 (iii) and Case Study #4 (i) and (v)

b) Have participants read both case studies, then collectively resolve, including the making of notes on their questions.

c) Each small group prepares a presentation for the large group, based on the assigned questions.

3. Case Study #3 - Plagiarism

There was one course in university which was known to be very difficult. It was an optional course for educators in which the professor assigned five papers during the term.

A student in his graduating year took this course and wrote the first four papers. When the time came to hand in the fifth paper, he had many other things to do in order to graduate. One of his friends had taken the course two years previously, and still had his papers. He asked this friend for one of the papers. He rewrote some parts of it and handed it in, believing that the teacher would never remember a paper that had been written that long ago, especially since many people take the course. However, *the professor recognized the paper and and the name of the student who had originally written it.*

i) What should the teacher do? Why?

ii) Suppose the set punishment for plagiarism is expulsion from school. Should the professor consider the fact the student is about to graduate? Why or why not?

iii) Is expulsion from school a fair punishment for plagarism? Why? If not, what is a fair punishment?

iv) Is the student who loaned the paper guilty in some way? Why? Should he be punished? Why?

4. Case Study #4 - Compulsory Education

Many children hate school. They go to school for various reasons, but mainly because their parents make them. In addition, all provinces have laws which make education compulsory. The law gives a person freedom to choose whether or not to go on in school only after the age of sixteen (or occasionally fifteen).

i) Why shouldn't people have free choice whether or not they want an education? Under what conditions if any, should people be forced to go to school?

ii) If a student claims that his school is not providing him with experiences which he considers as educational, should he be allowed to quit?

iii) An argument very often heard to support compulsory education is that it affects the kind of quality of life. Why shouldn't people have the freedom to choose what kind of life they want for themselves?

iv) If you think that school should be compulsory, how about class attendance, should that be compulsory? Why?

v) There are religious groups like the Hutterites who do not want their children to be exposed to, or to live in a modern life. Should they have the right to keep their children at home?

vi) In what way does the compulsory schooling law protect children?

vii) What are the best reasons you can think of, in favour of compulsory schooling?

- BREAK - (Time: 10 minutes, approximately)

5. Large Group discussion (Time: 75 minutes, approximately)

a) Pursue debates, based on questions provided in workbook, by having each small group make its presentation on the questions.

b) Examine each answer provided by using the Kohlberg stages to classify answers and to see if different answers can emerge based on various stages: "What if the issue was approached from stage X?"

c) Ensure complete participation through selective questioning. Encourage persons to bring in additional examples from previous case studies. Encourage different analysis of the same answers from various groups simultaneously.

6. Assignment for NEXT DAY (Time: 5 minutes, max.)

   a) Give each participant a copy of Appendix H to read and insert in workbook.

7. Session Evaluation (Time: 10 minutes, approximately)

   Ruth Ball, Marlene Russell, Bev Morrison, Laurie Caverly will evaluate the use of case studies in the workshop.

C. RATIONALE:

Case Studies #3 and #4 are selected because they contain situations that are plausible for educational administrators. Furthermore, they provide two important perspectives for consideration: teacher-pupil and administrator-parent. These roles will permit the participants to involve themselves in the debate without the need for extended, contrived role-playing.

DAY NUMBER SEVEN: Using Stage Theory to Resolve Moral Dilemmas Systematically

A. FOCUS:

This day continues the theme of day number six, but with more emphasis on small group relationships. The exercise will concentrate on extensive use of the new tool. Efforts will be directed towards making each individual more comfortable using Kohlberg's concepts. As well, the session should enhance each participant's ability to maintain his personal perspectives in collective dilemma resolution. Individuals will begin to analyze the levels of complexity at which other individual's moral reasoning tends to operate.

B. STRATEGIES:

1. Introductory Comments (Time: 20 minutes, max.)

a) Give out supplement to Appendix G in response for an additional Kohlberg example for purposes of clarification.

b) Explain that Appendix H is to assist each participant in evaluating potential moral dilemmas affecting educators. The Introduction to the book is sufficient as an overview.

c) Draw attention to two quotes: (One is a stage five/six; one is a stage one/two).

> *The teacher must have a capacity for love in two fundamental ways. He must love and be a meticulous student of the art or science that he has marked off for himself as his "subject" to teach, and he must respect and try to understand the students he is introducing to that subject.*
>
> *Once installed as principal, through the influence of the Success Club, he manipulates his staff, especially John,*

by an astute blend of implied threats and rewards.

Do these not show the contrast within the book - the two groups, stages apart? Is educational administration easier at the stage one/two level, than at the first five/six level?

2. Small Group Analysis (Time: 40 minutes, approx.)

a) Assign participants to small groups:

- i) Dan Magnan, Desmond Kerr, Wes Kruger (Seminar Room G)
- ii) Ruth Ball, Mary-Jo Williams, Bev Morrison) (Seminar Room F)
- iii) Marlene Russell, Laurie Caverly, Dave Hubert, Sam Johnson (Room 102)
- iv) Les Pearson, Dave White, Cheryl Roemer, Lester Russell (Seminar Room E)

b) Assign each small group two major and one minor characters, to determine the stage she/he predominantly utilized in reasoning through moral dilemmas. In their presentations they should provide examples to illustrate. Bilbeau (groups (i) and (iii); Mary (groups (ii) and (i); Dot (groups (iii) and (iv); Angus (groups (iv) and (ii); Jud (group (iii); Kline (group (iv); Parker (group (ii); Audubon (group (i).

- BREAK - (Time: 10 minutes, approx.)

3. Large Group Presentations (Time: 40 minutes, max.)

   a) Each small group presents their concepts.

   b) As each group makes its presentation, as appropriate, allow a few rebuttals: Are the rebuttals pointing out site-specific or general disagreements?

4. Large Group Analysis (Time: 30 minutes, approximately)

   a) This part of the session will focus on John Westley and his degree of moral reasoning. At what stage does he predominately operate?

   b) Why? What is his range? Search out the pro and con examples, and seek explanations.

   c) What was his final stage? Would he be likely to stick at it, or regress? Explain.

5. Assignment for NEXT DAY (Time: 5 minutes, approximately)

   Everyone should complete Appendix H and insert in their workbooks.

C. RATIONALE:

Explanation of the choice of Wind Without Rain was noted on day number one. The format for this day has been selected, as a result of workshop feedback since the beginning of the program. The film Nobody Waved Goodbye, was eliminated in order to permit additional time on the major book. The reactions to the small group processes had been very favourable, and many had expressed the desire to devote more time to the book in this setting. As the book deals directly with a school setting, there was greater scope for analyzing potential moral dilemmas through an extended discussion, in essence, lasting two days (Day #7 and Day #8).

DAY NUMBER EIGHT: Can Educationally Oriented Moral Dilemmas Benefit from Kohlbergian Analysis?

A. FOCUS:

The session will continue the process assessing the use/value of the Kohlberg approach for the educational administrator. Does stage theory help in the resolution of moral dilemmas? Can the administrator use Kohlberg's approach as an effective tool? A typical situation would be where an issue might be re-examined by asking: What if the subject had been a stage two, or a stage five? How then might it have been handled? In addition, attention will be paid to individual participants' interpretations as to what constitutes moral dilemmas and the resulting analysis.

B. STRATEGIES:

1. Introductory Comments (Time: 5 minutes, max.)

   a) Mention the collection of revenue to pay for the cost of the various materials provided during the course. Ruth Ball will collect the fifteen dollars from each person by Monday.

   b) Explain that this (Day #8) is a continuation of Day #7. We're going to analyze some moral dilemmas as perceived by the participants, and then attempt to determine places where different stages of moral reasoning would have had a profound influence on the general outcome.

2. Large Group Activities (Time: 50 minutes, max.)

As a general review of the book, pose the situational question: Is there any similarity in the dilemmas faced by Mary and John (Page 473) and that by Dorothy and Mike (earlier case study)? Request some explanations.

3. Small Group Activities (Time: 50 minutes, approx.)

a) Assign participants to one of four small groups, and give each group three of the dilemmas submitted by the individual participants (due to sickness and related personal reasons, three people were absent for this particular program). The groups:

i) Dave White, Cheryl Roemer, and Bev Morrison (Seminar Room E). Dilemmas #1, #7, and #6;

ii) Marlene Russell and Ruth Ball (Seminar Room F) Dilemmas #2, #7, and #9;

iii) Les Pearson, Sam Johnson, and Wes Kruger (Seminar Room G). Dilemmas #3, #5, and #6;

iv) Mary-Jo Williams, Lester Russell, and Dave Hubert (Room 102) Dilemmas #4, #5, and #8.

The various dilemmas are contained in the supplement to day number eight: Participant's Moral Dilemmas.

b) Ask each group to review the dilemmas:

i) Do they fit the criteria established by this workshop?

ii) Do they have serious effect on the outcome of the story?

iii) Are they resolved? At what level?

iv) What level would you have solved them to get a different outcome? Would this outcome be preferable?

- BREAK - (Time: 15 minutes, approximately)

4. Large Group Discussion (Time: 30 minutes, approximately)

a) In order of the dilemmas, as outlined in the supplement to Day #8, each group will make its presentation by outlining its dilemma, and then giving its answer to the questions.

b) As the presentations are made, comments can be entertained from the group; but the facilitator must control the number and extent of such questions in order to prevent one group taking up too much time.

c) In the event of two groups studying the same dilemma, the one will react to the presentation of the first one before opening up to general questions.

5. Final Question (Time: 10 minutes, max.)

As a conclusion to this session, ask the group to consider the stage of moral reasoning of John Westley on both pages 498 and 478. Furthermore, ask if John Westley had thought and acted at the same level on page 478 as he did at 498, would he have averted the death of MacDonald or merely delayed it?

6. Assignment for NEXT DAY (Time: 5 minutes, max.)

   a) Give out Appendix J-I to be read before next session and inserted in the workbook.

   b) Facilitator confirms projector and film for next day.

7. Workshop Evaluation (Time: 10 minutes, approximately)

   Each participant completes the workshop assessment form (Appendix B), anonymously if they wish; request that they make their assessments on the basis of both day number seven and day number eight.

C. RATIONALE:

The reason for choosing Wind Without Rain has been provided before. The rationale for today's format is basically the same as for day number seven, with the addition of some participant-directed discussion to the use of their own interpretations as to what are moral dilemmas within the story.

SUPPLEMENT TO DAY NUMBER EIGHT: Participant's Moral Dilemmas

Dilemma #1:

The dilemma that faces John is in regard to what he should do about the Bilbeau scene in the car while they have been on a trip in the afternoon. Does he rationalize (i.e. page 235, blame Mary for her feminine hysterics) or does he take the actions of Bilbeau at face value and deal with the implications (i.e. the offence to his wife's honour)?

Dilemma #2:

John's Christmas marks were lower than usual; however, the Easter exam results were much higher because of his easier marking. J.C. noticed the improvement and congratulated John. John accepted the praise for its face value; he did not admit how it was brought about. Did he have any choice (i.e. was this a dilemma?)?

Dilemma #3:

Mary faces an extensive moral dilemma. It first appears on page 211 where Mary says: "John, I can't laugh anymore at Bilbeau. He's getting too strong a hold on you...you can't give in to a man like him without becoming a Bilbeau yourself...if you get like him I can't go along with you - I can't. I know I can't."

The next major reference to this dilemma is on page 295: John tries to rationalize his behaviour to Mary (behaviour re John not supporting Angus). "John felt a sudden chill of fear. What had she said some months ago - if he got like Bilbeau she couldn't go along..."

The crisis point is seen on page 473 to 474 (chapter 36). "I'm going away... I know as truly as I know my own name that until you face up to J.C. Bilbeau man to man... without help from me or anyone else, until then you will be a child... No one else can save you but yourself... I'm gambling my happiness and yours and our children on this last move..." Does she have a choice? Why?

Dilemma #4:

The story can be seen as a record of John's moral dilemma regarding artificiality versus intellectual honesty and sincerity, culminating in his confrontation of Bilbeau (page 498 to 504). Does the dilemma become resolved?

Dilemma #5:

"Mr. Westley, he has never denied the charge in your presence? Think carefully; if we can find one instance in his favour we shall be only too glad to protect Mr. MacDonald."

Westley faced a moral dilemma when he was asked to answer the charge against Angus concerning atheism levelled by Bilbeau. What was Bilbeau after? Should Westley answer or plead ignorance on the subject since the answer would only be John's interpretation of Angus' position?

Dilemma #6:

The Elsie Braund situation. It was important to Westley (for his own reasons too) that Elsie be allowed to make the trip with the drama club. However, he also valued his relationship (or results thereof) with Bilbeau. Did he compromise one value with another? Was there really an alternative, since other teachers were involved? (page 307 to 211, including John helplessly asking Mary "What else can I do?")

Dilemma #7:

Mary's leaving places John in a dilemma. He is faced with the reality of the situation he is in, and the reality of the person he has become. He is torn between his need to lean on someone's strength and his need to stand on his own two feet. In Bilbeau he has found the strength his father lacked, but it is time to cut the apron strings and become a man. Does he possess this strength?

Dilemma #8:

The staff meeting whereat Bilbeau and Angus were having it out - Angus needed support and John felt he should stand by him. He felt Bilbeau wasn't being fair to his friend. He also felt he should support the principal. In short, had he to make a choice to support his friend or say nothing, and in that sense, support the principal?

Dilemma #9:

John Westley's struggle between what he perceives to be the correct way and what his wife and friends perceive to be the correct way of human conduct: "a conflict of reality?" Does he resolve it?

DAY NUMBER NINE: The Issue of Authority in Effective Administration

A. FOCUS:

The concept of authority is added to the process: What happens to moral reasoning of an educational administrator when the role of authority is considered? How essential is it that authority be maintained in administratively-oriented moral dilemmas? Will the issue of authority change the context of one's approach to moral decision-making?

B. STRATEGIES:

1. Introductory Comments (Time: 10 minutes, max.)

Review Appendix J-I to make sure that all have a basic background of the film.

2. Review: Authority and Rebellion (Time: 30 minutes, approx.)

3. Large Group Discussion (Time: 30 minutes, max.)

   a) Distribute Appendix J-II.

   b) Have participants review these questions in light of their relevance to educational institutions.

   c) Request at least one answer from each participant.

- BREAK - (Time: 10 minutes, max.)

4. Brainstorm Session (Time: 30 minutes, max.)

   a) Divide into three small groups:

i) Marlene Russell, Desmond Kerr, Les Pearson, and Lester Russell.

ii) Bev Morrison, Dan Magnan, Sam Johnson, Dave Hubert, and Dave White.

iii) Ruth Ball, Cheryl Roemer, Wes Kruger, Mary-Jo Williams, and Laurie Caverly.

b) Assign each small group one part of Appendix J-III to brainstorm and answer the question: Group (i) 1(a), group (ii) 2(b), group (iii) 2(c).

c) These small groups can assign individuals to deal with each question, or can do it collectively, but must have a group presentation ready for the large group.

5. Large Group Discussion (Time: 35 minutes, approximately)

a) Each participant quickly reads the other two cases.

b) Each small group makes its presentation complete with arguments in defence, and permits questions. (10 minutes each)

c) Facilitator interjects only the question of level/stage of arguments; group provides their responses.

6. Assignment for NEXT DAY (Time: 10 minutes, approximately)

a) Remind participants to bring their money to Ruth.

b) Explain that each participant must be prepared to participate in a role play where an administrator will try to resolve a moral dilemma where the disputants are operating at noticeably different levels of moral reasoning.

7. Workshop Assessment (Time: 10 minutes, approx.)

Dan Magnam, Les Pearson, Dave Hubert, and Dave White, will evaluate the use of films in the workshop.

C. RATIONALE:

The Learning Corporation of America edited film Authority and Rebellion has been selected because it concisely dwells on the issue of authority and what makes people rebell against it. The film is an edited version of The Caine Mutiny and follows the theme through the actions of an individual well conditioned to accept authority.

This film is highly recommended by the Kohlberg group. Furthermore, it provides background questions about institutions and their leaders that are applicable to the modern educational system.

DAY NUMBER TEN: Self-Application of Stage Theory as a Tool to Resolving Administrative Crises

A. FOCUS:

The group will draw upon all the experiences to date to make a critical application of stage theory concepts to adminstrative moral dilemmas involving challenges to authority. The opportunity will be given to each participant to develop a strong, supportive case, for his particular viewpoint on the matter.

B. STRATEGIES:

1. Introductory Comments (Time: 15 minutes, max.)

    a) Explain that Friday's class is cancelled due to the time allotments being used up already; Wednesday will be an extended class, but workbooks must be turned in by Wednesday at class time.

    b) Review schematics of Kohlberg (Appendix G).

    c) Facilitator leads group review of Kohlberg's six stages by quizzing different members to define each stage.

2. Explantion of Major Assignment (Time: 10 minutes, max.)

    a) The setting that is provided involved a teacher, his student, and an administrator:

    The teacher has perceived the student to be swearing and demands just punishment.

    The student contends he was not swearing, if anything he was trying to be creative. Besides, he argues, even if the language used was considered to be a touch "bad", there are no rules explicitly forbidding bad language.

The teacher feels that the student should be dealt with severely as an example to everyone else in the school. By making everyone think about detentions and punishments, the teacher argues, the general calibre of language will improve.

The question is: How should the administrator resolve this dilemma?

b) The challenge is for each group to prepare a five to ten minute role play by developing the dialogue to set the scene, and then having the one who plays the administrator attempt to resolve the dilemma through use of different stage arguments.

c) When each group makes its presentation, the other groups will attempt to identify the stages at which the teacher or student are arguing their cases and the different stages used in the administrator's arguments.

3. Small Group Activity (Time: 40 minutes, approx.)
   a) Facilitator appoints four small groups:
      i) Ruth Ball, Dan Magnan, Les Pearson, and Dave Hubert (Seminar Room F). Student is Stage two; teacher is stage four.
      ii) Marlene Russell, Dave White, and Wes Kruger. (Room 131). Student is stage three, teacher is stage five.
      iii) Bev Morrison, Laurie Caverly, Desmond Kerr, and Cheryl Roemer (Room 102). Student is stage four, teacher is stage two.

iv) Sam Johnson, Mary-Jo Williams, and Lester Russell (Seminar Room E). Student is stage five, teacher is stage one.

b) Each small group prepares and practises its presentation.

- BREAK - (Time: 15 minutes, max.)

4. Large Group Discussions (Time: 55 minutes, approx.)

   a) Facilitator reviews the strategies to be followed.

   b) Each small group makes its presentation (no more than ten minutes each).

   c) General discussions providing analysis of each small group as to stages used and accuracy thereof.

   d) Facilitator serves as mediator in drawing out the acceptability of stage level assumptions as evidenced in resolutions.

5. Assignment for NEXT DAY (Time: 5 minutes, max.)

Each participant writes down his own personal assessment of the apparent stages of the teacher and student and the best stage approach to resolve it.

6. Workshop Evaluation (Time: 5 minutes, max.)

Sam Johnson, Cheryl Roemer, Mary-Jo Williams, Lester Russell, and Wes Kruger evaluate the value of the small group parts of the sessions.

C. RATIONALE:

To provide participants an opportunity to test the applicability of Kohlberg's state theory, this session uses a situaton wherein everyone can role-play. Each participant must rely on a combination of his originality and understanding of stage theory, and that of his partners in the small groups, to develop the issue. Then they must use their ability to cooperatively develop a positive resolution to the dilemma with the assistance of Kohlberg's theory. Furthermore, they are able to objectively evaluate the process by reviewing their peers' presentations.

DAY NUMBER ELEVEN: Does the Tool Make Sense?

A. FOCUS:

The group now reflects on the viability of stage theories as an administrative tool. Does one become more effective in resolving moral dilemmas by using stage theory processes? Is it worthwhile to try to instill this tool in the educational administrator? Consideration will be given to the need to respect individual differences among peers in the resolution of administrative moral dilemmas.

B. STRATEGIES:

1. Introductory Comments (Time: 10 minutes, approximately)

   a) Facilitator explains that the group will follow up on Day #10 by discussing the feasibility of using Kohlberg and his concepts.

   b) Participants will be prepared to discuss both their individual and small group examples.

2. Large Group Discussion (Time: 45 minutes, min.)

   a) Participants briefly review their individual analyses of day number ten case. The group then observes two educational administration video tapes - one on the vice principal handling a delinquent student, and number two, a principal handling a teacher who is violating the norms of the staff room. These films are shown only to add additional cases for the discussion.

   b) The facilitator questions individual participants as to their analysis of the case and their personal conclusions to it.

c) Discussions also dwell on the usefulness of using Kohlberg's stage theory in the entire exercise: Were the problems made clearer and therefore easier to solve because of utilization of Kohlberg's stage theory?

d) Facilitator then raises question: "Could the dilemma be effectively resolved by the individual by using stage theory? How?"

- BREAK - (Time: 15 minutes, max.)

3. Assignment for NEXT DAY (Time: 10 minutes, max.)

Each participant is to reflect on his expectations of the program relative to the debriefing topics of day number twelve.

4. Writing of "Post-Test" (Time: 45 minutes, min.)

Participants rewrite the Kohlberg test, answering each question with as full an answer as is felt necessary. When complete, participants can leave for the day.

C. RATIONALE

This session basically continues as an extension of Day #10. The discussions continue to evolve from the original work by the participants themselves. The emphasis is to investigate the applicability of the tool while allowing the facilitator an opportunity to further assess the participants' comprehension of the entire subject.

DAY NUMBER TWELVE: Debriefing: What Did Each Get From This Experience?

A. FOCUS:

This extended session will be devoted to debriefing both the facilitator and the participants alike as to the expectations and achievements each had. Discussions will examine the process of the workshop itself rather than looking at stage theory as a tool for administration. The session will permit analysis and reaction to the entire program.

B. STRATEGIES:

1. Introductory Comments (Time: 10 minutes, max.)

a) Each participant is to turn in his workbook (with proper mailing address on it).

b) Explain that Thursday is an individual or small group day. People can meet with observer and/or facilitator to discuss any questions they might have. The time for such discussions is between 8:00 A.M. and 1:00 P.M. (approx.).

2. What the facilitator was attempting to do (...and what he observed actually happened). (Time: 1 hour, approx.)

a) Facilitator outlines his academic and personal background in relation to the evolution of this program.

b) Facilitator reviews a basic contention of this workshop format:

"Kohlberg can be used as a guage to assist one's adminis-

trative talents; the various categories or stage orientations at least will assist in understanding where others tend to be in their moral reasoning. However, the Kohlberg approach may not be the only way." (Facilitator, thesis proposal).

c) Facilitator discusses the prime impetus for the program:

"Basically, many of the challenges facing educational administrators seem to be rooted in moral dilemmas - values are constantly being brought into conflict - either overtly or indirectly. Therefore, it is important that administrators begin to examine such problems as dilemmas that must be faced and then consider the types of reasoning that may affect the decion-making process." (Facilitator, thesis proposal).

d) Facilitator explains why the leader/facilitator could not be too directive during the workshop:

"One of the challenges was to determine if administrators could evolve a systematic pattern to their moral reasoning process that could improve communication with their peers in the presence of moral dilemmas. Such a finding could be biased by undue direction from the facilitator." (Facilitator, thesis proposal).

e) Facilitator summarizes and explains his observations and intentions (in light of the analysis of the feedback received throughout the workshop).

i) Highlights of the day-by-day progression of the workshop.

ii) Changes in the ability to deal with moral dilemmas.

iii) Viability of the workshop program itself.

3. What the official observer perceived to have happened.

JJB adds his comments and observations (Time: 30 minutes, approx.)

4. Value of the experience in Administrative Decision-Making (Time: 2 hours, approximately)

   a) Participants complete Appendix B-IV (can be done while discussions continue).

   b) Participants react to Sinclair/Bergen comments (#2 and #3 above).

   c) Participants add personal comments and/or questions they have about the workshop - including questions noted throughout the process itself (and delayed for discussion during debriefing).

5. General discussion regarding participants' perceptions and evaluation of the experience. (Time: 2 hours, approximately)

   a) Participants complete Appendix B-V.

   b) Participants verbally add comments to B-V.

   c) Participants discuss what might be done with this process.

C. RATIONALE:

Once the actual intervention program is complete, it seems worthwhile to allow time for constructive feedback on the entire experience before the results of all the tests, etc. are analysed. It also provides the participants a chance to relax and quiz the facilitator, to determine answers to important questions they have that could not, for one reason or another, be answered during the course of the workshop.

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APPENDIX A

PARTICIPANT'S WORKBOOK

PARTICIPANT'S WORKBOOK

DAY #1 - (TUESDAY, MAY 24): Introduction: Moral Dilemmas

A. FOCUS:

The focus is simply to introduce all participants to the general theme. Primarily, the emphasis will be on having everyone become relaxed about the process and reasonably appreciative of the perspective to be taken by the workshop towards the focal issue. In other words, it is important for the group to have a common beginning or base point as to what is a moral dilemma. This first day also will provide the facilitator an opportunity to gain an inital understanding of the individual perspectives of the group members towards the issue.

B. STRATEGIES:

1. Introduction

The participant is reminded that the sessions are not to deal with individual "morals" but with the way we reason about our moral decisions.

If at any time you cannot relate to a particular situation that is presented, then please just "play act" it!

The process is to be oriented to analysis and application of a tool to enhance our capabilities to resolve moral dilemmas.

2. Case Study #1

An administrator (Norman) invites a friend who is also an administrator, but in another city, to be a special speaker at a local, but still important educational workshop. The friend (James) accepts and the workshop is scheduled.

At the very last moment James announces he must withdraw from the workshop. It turns out later that his reason was that a ski-trip had come up and since conditions had been bad all year, James felt it might be his only chance to get out in the fresh air and have a break. Besides, since it was a workshop, there would be other talent there to adequately fill in for him. Norman was rather hurt by this seemingly callous act.

Sometime later, James is applying to join the faculty where Norman is now the Chairman of the Selection Committee. The hurt is still present. The problem is: What should Norman do? He has potential veto power on this person's application.

(a) What should Norman do? Explain your response.

3. Group Discussion Questioning:

(a) Should the chairman (Norman) veto the application of James?

(b) Is there a moral dilemma here?

Explain.

(i) What would be the rationale for adopting the opposite stance?

(ii) How acceptable would this be? and why?

(c) Do you feel we are all agreed? (Explain)

4. The Group:

Use this space if you wish to note any particulars during the official introductions.

5. The Questionnaire:

When answering the questionnaire, do make each reply only as full as you feel is necessary. Remember, there are no right or wrong answers and responses will be kept confidential.

6. Assignment for NEXT DAY:

(a) Begin re-reading of major book Wind Without Rain.

DAY #2 - (WEDNESDAY, MAY 25): School Boards, Administration, and Moral Decision-Making

A. FOCUS:

Discussions will move the process one step further by placing moral dilemmas directly within the context of an actual educational administration - school board situation: "How does one deal with a moral dilemma when it involves an element of influence of the school board in educational administrative decision-making?" The group shall examine a moral dilemma in a collective setting with some non-group-originated standards added to the discussions for purpose of comparison. Role-playing will occupy a fair amount of the session.

B. STRATEGIES:

1. Introduction:

The majority of the session will be devoted to using Appendix D. A video-tape "clip" will be presented which shows a leading citizen attempting to get a school board member to influence a teacher.

Each participant will be required to role-play within both a small group and the large group setting.

2. Individual Responses (to D-1). Explain your individual choice.

3. Small Group Discussions:

(a) Explain your group's decision.

(b) If time permits, your group should attempt to resolve the dilemma from the school administrator's viewpoint.

If this occurred, what was your response?

4. Large Group Discussion:

Note the key points of the other two small groups.

(a) ____________________

(b) ____________________

5. Upon receiving Appendix D-II score yourself and your small group and note here ____________.

Individual score: ____________

Small Group Score: ____________

6. Large Group Discussion:

To assist in the debates, note briefly your comments on the following questions:

(a) How acceptable are the given answers and their relative scoring allotments?

(b) Does it make any difference to have a "given points" scoring system when dealing with moral dilemmas?

(c) Is there any consensus among the three small groups in their original answers?

(d) And, if time permits, "How might a school administrator view this situation?"

7. Assignment for NEXT DAY:

(a) You are reminded of the continuing major book assignment.

(b) Read Appendix E-1 as an overview in preparation for Day #3 (and insert in workbook).

8. Workshop Assessment Form

Please fill in the WAF (Appendix B), anonymously if you wish, You are invited to add comments as well as marking the appropriate ratings.

DAY #3 (THURSDAY, MAY 26th): Conscience and Moral Conflicts

A. FOCUS:

This session concentrates more on the individual through the introduction of the concept of conscience into the discussions. What role does conscience play in moral decision-making? The examination will include consideration of whether or not there are times when moral principles are best bent or even set aside.

B. STRATEGIES:

1. Introduction:

Review Appendix E-I with particular reference to Sir Thomas More, the leading figure. Also be aware of the difference between the play and the film in the presence of "common man".

2. Small Group Discussion:

(a) Come to an agreement within your group as to whether or not More was right, and why.

(b) What is the response of your small group to the assigned question from Appendix E-II. (Note question: A-I or A-2 or B-3). Is it different from your own? If so, what is your response?

3. Large Group Discussion:

(a) Review Appendix E-III, particularly Part A, and consider the related questions. Make your own rough notes on each question.

(i) ____
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(ii) ____
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(iii) ____
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(iv) ____
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(v) ____
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(b) Can principles be bent sometimes? Explain.

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(Use back of page, if necessary)

(c) Was More's devastating sacrifice for conscience? or did it serve a consuming egotism?

(d) Do you feel there is any emerging consensus about the validity of More's position? Explain.

4. Assignment for NEXT DAY:

(a) Develop your personal definition as to what a moral dilemma is:

(b) Give an example of such a dilemma to which you have been a party:

5. Workshop Assessment:

Complete the WAF (Appendix B), anonymously if you wish, and turn it in upon leaving.

DAY #4 (FRIDAY, MAY 27th): What Do We Define as a Moral Dilemma?

A. FOCUS:

Before delving into the major phase of the workshop, it is important to permit everyone an opportunity to reflect on how each defines a moral dilemma. This session will concentrate on exploring the various perspectives of the group toward the concept "moral dilemma", through review of the various individual examples.

B. STRATEGIES:

1. Introduction:

This is to be an official and relaxed session. It marks the unofficial end to the introductory part of the workshop. You should not rely on the facilitator for extensive direction or guidance. Be prepared to assist your peers in developing leadership within the group itself. Be observant as to the emergence of a 'base definition' of moral dilemma that is acceptable to all.

2. Small Group Discussion:

a) After exchanging, within the small group, the definitions developed as part of the Day #3 assignment, note the one (or two) that are agreed by the group to be the most acceptable.

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b) Select a representative of the group to be prepared to make the presentation to the large group.

3. Large Group Discussion:

a) Note any potential points of agreement between examples placed on Board. ______________________

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b) What is an interim acceptable 'base definition'?

c) When the other two small-group presentations are made, is the interim definition reinforced or weakened? Explain.

d) What is the consensus definition the large group finally agrees on?

Do you basically agree?

4. Assignment for NEXT DAY:

a) Read Kohlberg and Peters articles (Appendix F-I, and F-II). Note that in the framework of this program at least, Kohlberg's categories exist independently of regular philosophical categories or types!

b) Consider six stages of Kolberg's theory:

I - Punishment and obedience - fear
II - Instrumental relativist - "You scratch my back, I'll scratch yours"
III - Interpersonal concordance - "nice guy" image
IV - Law and order - the rules are crucial
V - Social-contract, legalistic - "contract"
VI - Universal ethical principles - "I believe"

5. Sessional Evaluation:

On a separate sheet, explain, in a short paragraph, the most important personal aspect of the session. What did you get out of today's get-together?

DAY #5 (MONDAY 30th): Can We Make Sense of Our Resolutions of Moral Moral Dilemmas?

A. FOCUS:

The group will begin to examine the concept of attempting to use logical reasons in resolving moral dilemmas. Individual participants will reflect on whether such can be introduced into moral decision-making: Can we be systematic in our moral reasoning? Is there a better way to explain one's decision, even if others don't like the decision, so that one will at least gain their respect for the decision?

B. STRATEGIES:

1. Case Study #2:

Dorothy and Mike married while in their final year of university. After graduation, Dorothy worked as a secretary in the Registrar's office at the university, while Mike went on to graduate school. Four years later, Mike obtained his Ph.D. They had one child, now two. (Dorothy missed only two months from work at the time the child was born.)

...Mike has now been offered a teaching position with a guarantee of principalship in two years in a progressive, small city school in another province. He is eager to accept it. However, Dorothy has applied and been accepted into graduate school at the university. She too, is eager to accept the teaching assitantship she has been offered.

...Dorothy argues that Mike should give her the chance for an education now that he as completed his. She also reminds him that he has been offered a department-head position locally that could lead to a promotion in the future anyway. Mike says he plans to accept the out-of-province appointment and that Dorothy can consider going the summer school route to her graduate degree. If Dorothy refuses to follow him, Mike promises to file for divorce and seek custody of their two-year old son.

What would you do if you were Dorothy? and why?

2. Small Group Activity:

a) In the small group, the challenge is to role-play potential resolutions of this dilemma. Go through the process twice, each time switching the roles to permit each participant to play two of the three roles (Dorothy, Mike, and observer) - except small-group (v) where JJB will remain as observer.

The role of the observer is to note the positive strengths of the arguments presented by both Dorothy and Mike; in addition, the observer should keep watch on the time. Each round should take no more than five minutes.

b) After completing the role-play, the small group should then develop a joint solution for presentation to the large group and appoint a spokesman for the group. The presentation should concentrate on the questions: What would you do if you were Dorothy? and Why?

3. Large Group Presentations:

a) As each small group makes its presentation, note the solution it proposes and, if possible, the stage at which the arguments are being presented:

Group (i) - solution: ______

- possible stage: ______

Group (ii) - solution: ______

- possible stage: ______

Group (iii) - solution: ______

- possible stage: ______

Group (iv) - solution: ______

- possible stage: ______

Group (v) - solution: ____________________

- possible stage: ____________________

4. Individual Solution:

Note your own preferred solution, along with supporting reasons: ____________________

- BREAK -

5. Kohlberg Presentation (by facilitator/leader)

a) Insert Appendix G in workbook; facilitator will provide expanded outline of Kohlberg's position.

b) Review Kohlberg's six stages, as stated in Appendix F-I. Note that in the framework of this program at least, Kohlberg's categories exist independently of regular philosophical categories or types.

c) These stages do not dictate whether or not an individual is moral in the eyes of the critic, but rather, indicate the level of complexity at which the individual is operating in terms of the way he reasons about moral dilemmas.

d) What is your reaction to the article and the facilitator's presentation of Kohlberg's concepts? ____________________

6. Large Group Discussion:

Kohlberg has provided an example of how he defines a concept at the different stages. In this instance the example is the 'value of human life.'

Group (v) - solution: ______________________________

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- possible stage: ______________________________

4. Individual Solution:

Note your own preferred solution, along with supporting reasons: ______________________________

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- BREAK -

5. Kohlberg Presentation (by facilitator/leader):

a) Insert Appendix G in workbook; facilitator will provide expanded outline of Kohlberg's position.

b) Review Kohlberg's six stages, as stated in Appendix F-I. Note that in the framework of this program at least, Kohlberg's categories exist independently of regular philosophical categories or types!

c) These stages do not dictate whether or not an individual is moral in the eyes of the critic, but rather, indicate the level or complexity at which the individual is operating in terms of the way he reasons about moral dilemmas.

d) What is your reaction to the article and the facilitator's presentation of Kohlberg's concepts? ______________________________

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6. Large Group Discussion:

Kohlberg has provided an example of how he defines a concept at the different stages. In this instance the example is the 'value of human life'.

Level 1 - The value of human life is confused with the value of physical objects and is based on social status or physical attributes of its possessor.

Level 2 - The value of human life is seen as instrumental to the satisfaction of the needs of its possessor or of other persons.

Level 3 - The value of a human life is based on the empathy and effection of family members and others towards its possessor.

Level 4 - Life is conceived as sacred in terms of its place in a categorical moral or religious order of rights and duties.

Level 5 - Life is valued both in terms of its relation to community welfare and in terms of life being a universal right.

Level 6 - Belief in the sacredness of human life as representing a universal value of respect for the individual.

a) Does this schema make sense? ____________________

b) Can we accept the Kohlbergian analysis? ____________________

7. Assignment for NEXT DAY:

a) Review Appendix G.

b) Make a brief note as to what, within Wind Without Rain, you perceive to be a major moral dilemma, and why: (to be ready for DAY #7) ____________________

(Use back of page if necessary)

DAY #6 (TUESDAY, MAY 31st): Kohlberg as an Aid to Deciding Moral Dilemmas

A. FOCUS:

The participants will make a serious attempt to utilize a non-group reference as a tool in the resolution of problems in moral reasoning. The group, as a whole, will examine this proposed tool as to whether it has practical application. The group will also re-examine some of its previous decisions in light of Kohlberg's recommended approaches. This session will begin the concentrated examination of the different complexities within one's moral reasoning.

B. STRATEGIES:

1. Introduction:

Review Appendix G again. It is important that each participant is reasonably comfortable with the 'stages' concept.

2. Case Study #3:

There was one course in university which was known to be very difficult. It was an optional course for educators in which the professor assigned five papers during the term.

A student in his graduating year took this course and wrote the first four papers. When the time came to hand in the fifth paper, he had many other things to do in order to graduate. One of his friends had taken the course two year previously and still had his papers. He asked this friend for one of the papers. He rewrote some parts of it and handed it in, believing that the professor would never remember a paper that had been written that long ago, especially since many people take the course. However, the professor recognized the paper and the name of the student who had originally written it.

What is your reaction to the following questions:

i) What should the professor do? Why? ________________

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____

ii) Suppose the set punishment for plagiarism is expulsion from school. Should the professor consider the fact that the student is about to graduate? Why or why not? ____________

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iii) Is explusion from school a fair punishment for plagiarism? Why? If not, what is fair punishment? Why?

iv) Is the student who loaned the paper guilty in some way? Why? Should he be punished? Why?

3. **Large Group Discussion:**

Do varying answers emerge if different stages are used in the reasoning process? Explain:

4. **Case Study #4:**

Many children hate school. They go to school for various reasons, but mainly because their parents make them. In addition, all provinces have laws which make education compulsory. The law gives a person freedom to choose whether or not to go on in school only after the age of sixteen (or occasionally fifteen).

What is your reaction to the following questions:

i) Why shouldn't people have free choice whether or not they want an education? Under what conditions, if any, should people be forced to go to school?

ii) If a student claims that his school is not providing him with experiences which he considers as educational, should he be allowed to quit?

iii) An argument very often heard to support compulsory education is that it affects the kind of quality of life. Why shouldn't people have the freedom to choose what kind of life they want for themselves?

iv) If you think that school should be compulsory, how about class attendance, should that be compulsory? Why?

v) There are religious groups like the Hutterites who do not want their children to be exposed to, or to live in, a modern life. Should they have the right to keep their children at home?

vi) In what way does the compulsory schooling law protect children? ______________________________

vii) What are the best reasons you can think of in favour of compulsory schooling? ______________________________

Prepare a response, with reasons, to assigned questions.

5. Large Group Discussion:

Note briefly, answers and apparent stages of our presentations. Would you resolve any question by using another stage? And would this change the answer? Explain: ______________________________

(Be prepared to defend your position)

6. Assignment for NEXT DAY:

Read Appendix H and make any comments you feel necessary.

DAY #7 (WEDNESDAY, JUNE 1st): Using Stage Theory to Resolve Moral Dilemmas Systematically

A. FOCUS:

This day continues the theme of DAY #6, but with more emphasis on small-group relationships. The exercise will concentrate on extensive use of the new tool. Efforts will be directed towards making each individual more comfortable in using Kohlberg's concepts. As well the session should enhance each participant's ability to maintain his personal perspective in collective dilemma resolution. Individuals will begin to analyze the levels of complexity at which other individual's moral reasoning tends to operate.

B. STRATEGIES:

1. Introduction:

It should be noted that Appendix H is provided as assistance in evaluating potential moral dilemmas affecting educators. The "Introduction" to the book is sufficient as an overview.

There are two quotes, within the "Introduction", that are worthy of reconsideration:

A teacher must have a capacity for love in two fundamental ways. He must love and be a meticulous student of the art or science that he has marked off for himself as his 'subject' to teach, and he must respect and try to understand the students he is introducing to that subject.

Once installed as principal through the influence of the Success Club, he manipulates his staff, especially John, by an astute blend of implied threats and rewards.

Does not the former seem to imply a stage 5/6 style of reasoning, while the latter is a stage 1/2? ______________________

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Do these not show the contrasts within the book - two groups, stages apart? ______________________

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Is educational administration easier at the stage 1/2 level than at the 5/6 level? ______________________

____

2. **Small Group Analysis:**

Each participant will be assigned to a small group; each small group will have two major characters and one minor one to analyze and determine the stage she/he predominately utilzed in reasoning through moral dilemmas. Give examples.

Bilbeau (i), (iii) ____________________

Mary (ii), (i) ____________________

Dot (iii), (iv) ____________________

Angus (iv), (ii) ____________________

Judd (iii) ____________________

Klein (iv) ____________________

Parker (ii) ____________________

Audubon (i) ____________________

3. Large Group Presentations:

Each small group shall make its presentation. Note any points with which your disagree or would like to at least take issue:

Are your rebuttals site-specific or general? ____________________

4. Large Group Analysis:

This part of the session will focus on John Westley and the stage at which his moral reasoning tended to operate.

a) At what stage does he predominately operate? ____________________

b) Why? (Explain with examples) ____________________

Is there any range to the levels he uses? ____________________

____

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c) What was his final stage? Would he likely stick to it, or regress? Explain: ____________________

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5. Assignment for NEXT DAY:

Complete Appendix H and insert in Workbook. Don't forget to have completed the earlier assignment dealing with Appendix E-III.

DAY #8 (THURSDAY, JUNE 2nd): Can Educationally-Oriented Moral Dilemmas Benefit from Kohlbergian Analysis?

A. FOCUS:

The session will continue the process assessing the use/value of the Kohlberg approach for the educational administrator. Does stage theory help in the resolution of moral dilemmas? Can the administrator use Kohlberg's approach as an effective tool? A typical situation would be where an issue might be re-examined by asking: "What if the subject had been at stage two, or stage five? How then might it have been handled?" In addition, attention will be paid to individual participants' interpretations as to what constitutes moral dilemmas and the resultant analyses.

B. STRATEGIES:

1. Introduction:

You are reminded that this is basically a continuation of Day #7.

2. Large Group Discussion:

Within the setting of the large group, be prepared to discuss the question: Is there any similarity in the dilemma faced by Mary and John (Page 473) and that by Dorothy and Mike (Case study #2)? Explain:

3. Small Group Activities:

Your small group will be assigned at least two dilemmas prepared by your fellow participants. The small group is to review each dilemma and answer the following questions in preparation for presentation to the large group. Be sure and provide explanations.

i) Does the dilemma fit the criteria established by this workshop earlier?

ii) Does the dilemma have a serious affect on the outcome of the story? ____________________

iii) Is the dilemma resolved? If so, at what level? If not, why not? ____________________

iv) At what level would you have solved this dilemma to get a different outcome? Would this outcome be preferable? ____

4. Large Group Discussion:

Each group will briefly outline its dilemma and the responses it developed for it. As these are presented, you are invited to note or verbalize comments on the small group answers (the facilitator may limit this in order to permit everyone to present at least two of their dilemmas).

5. **Final Question:**

Had John Westley acted at the same stage on page 478 that he did on page 498, would he have averted the death of MacDonald or merely delayed it for a while?

6. **Assignment for NEXT DAY:**

Read Appendix J-I and insert in Workbook.

7. **Workshop Assessment:**

Complete the WAF (Appendix B), but in so doing, consider your impressions of both DAY #7 and DAY #8.

DAY #9 (FRIDAY, JUNE 3rd): The Issue of Authority and Effective Administration

A. FOCUS:

The concept of authority is added to the process: What happens to the moral reasoning of an educational administrator when the role of authority is considered? How essential is it that authority be maintained in administratively-oriented moral dilemmas? Will the issue of authority change the context of one's approach to moral decision-making?

B. STRATEGIES:

1. Introduction:

Review Appendix J-I to make sure one has a basic appreciation of the film: Authority and Rebellion, which is the edited version of The Caine Mutiny.

2. Large Group Discussion:

a) Review Appendix J-II quickly.

b) What is your reaction to the following questions, particularly in light of their relevance to educational 'institutions'? Give supporting reasons:

i) How do you view Captain Queeg's attitude towards rules and regulations? Does the fact that there is a war going on alter the validity of his statements?

ii) What alternatives are there if you choose to disobey rules? How does one determine that a rule is unfair or unjust?

(use back of page if necessary)

iii) Do you agree with Keefer that any large institution (including schools), whether it be military or civilian in nature, must necessarily be run by people who don't ask questions? Explain:

iv) What problems arise for an individual who is more intelligent and competent than the person to whom he is responsible? What alternatives does he have? Can you think of situations in which this has been the case for you (e.g. student brighter than the teacher)? How did you handle yourself? Would you make the same decisions again? Explain:

v) How do you react to Keefer as a human being? Does he seem to you more unsympathetic than Queeg at times? Why?

4. Brainstorm Session:

a) Within your small group, deal with the assigned portion of Appendix J-III. Group (i) - A, Antigone; Group (ii) - B, Civil Disobedience; Group (iii) - C, Markings.

b) The small group may divide up the responsibilities for each question, or else do them collectively, nevertheless, the small group must have a presentation ready for the large group.

c) The presentation should include explanations for your answers that can be analysed as to stage level (if possible). Total time for presentation and questions and discussion should not exceed fifteen minutes.

5. Large Group Discussions:

a) Each participant reads quickly, the two parts of the Appendix J-III not assigned.

b) Each small group makes its presentation.

c) Participants analyze each presentation as to the level of moral reasoning seemingly present. Give examples where possible.

i) ____

____

ii) ____

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iii) ____

____

6. Assignment for NEXT DAY:

a) Make sure that you have paid your fifteen dollars to Ruth for cost of materials in this program.

b) Be prepared to participate in a 'role-play' on DAY #10 wherein an administrator will attempt to resolve a moral dilemma where the disputants are not operating on the same level of moral reasoning.

DAY #10 (MONDAY, JUNE 6th): Self-Application of Stage Theory as a Tool to Resolving Administrative Crises

A. FOCUS:

The group will draw upon all its experiences to date to make a critical application of stage theory concepts to administrative moral dilemmas involving challenges to authority. The opportunity will be given to develop a strong, supportive case for one's particular viewpoint on the matter.

B. STRATEGIES:

1. Introduction:

Briefly review Appendix G - "schematics of Kohlberg".

2. Explanation of Major Task:

a) A basic setting is provided for the 'role-play':

A teacher has perceived a student to be swearing and demands just punishment.

The student contends he was not swearing, if anything, he was trying to be creative. Besides, he argues, even if the language used was considered to be a touch 'bad', there are no rules explicitly forbidding bad language, except in language class.

The teacher feels that the student should be dealt with severely, as an example to everyone else in the school. By making everyone think about detentions and punishments, the teacher argues, the general calibre of language will improve.

The question is: How should the administrator solve this dilemma? Who is right? What action should be taken?

b) Each small group will be assigned stages for both the teacher and student which may not directly reflect the appearance of the setting described above. The challenge is for each small group to prepare a five-to-ten minute 'role-play' by developing the dialogue at the appropriate stage level and then having the administrator attempt to resolve this dilemma through the utilization of different stage arguments.

c) When each small group makes its presentation, the other groups will attempt to identify the stages at which the teacher and student are arguing their cases, and the different stages used in the administrator's arguments.

3. Small Group Activities:

   a) Each participant is assigned to one of four small groups.

   b) Each group prepares and practises its presentation.

4. Large Group Discussion:

   a) The facilitator will review the procedures; no group is to exceed ten minutes in their role-play.

   b) Each participant reviews the other groups' presentation and notes perceived stages:

i) Teacher _____ Student _____ Administrator _____
ii) Teacher _____ Student _____ Administrator _____
iii) Teacher _____ Student _____ Administrator _____
iv) Teacher _____ Student _____ Administrator _____

Any additional comments, including examples of stage levels: ____

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5. Assignment for NEXT DAY:

Write down your personal perceptions, according to the case study as printed, as to the various stages of each character (teacher _____, student _____); and explain the best stage approach to use to resolve it.

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DAY #11 (TUESDAY, JUNE 7th): Conclusion: Does the Tool Make Sense?

A. FOCUS:

The group now reflects on the viability of stage theory as an administrative tool. Does one become more effective in resolving moral dilemmas by using stage theory processes? Is it worthwhile to try to instill this tool in educational administrators? Consideration will be given to the need to respect individual differences among peers in the resolution of administrative moral dilemmas.

B. STRATEGIES:

1. Introduction:

This is a follow-up to DAY #10 and the question, "Does this tool add anything to the educational administrator's 'bag of goodies' he uses in his daily work?"

2. Large Group Discussion:

a) Regarding the 'case' provided in DAY #10, note the stage which the teacher appears to be at _____; the student appears to be at _____; and the stage the administrator should be at to best resolve this (in your estimation). _____.

Note the general feeling of the group in this regard: Teacher _____, Student _____, Administrator _____.

Are there any major disagreements with this assessment? If so, explain the reasoning in support of such arguments:

b) Consider the usefulness of using Kohlberg's stage theory in the entire exercise: Are problems made clearer and therefore easier to solve through utilization of Kohlberg's concepts? Explain: ______________________________

c). Can moral dilemmas be more adequately dealt with and resolved, by using stage theory? Or are situations made more confusing? Explain? ______________________________

d) Is one's moral reasoning assisted in any way by the knowledge of Kohlberg's systematic approach? Explain:

3. The "Questionnaire":

When answering the questionnaire, be as complete and as honest as possible. (When completed, you can leave for the day!)

4. Assignment for NEXT DAY:

Reflect on your expectations for the workshop and be prepared to participate in a general de-briefing as to the positive, the negative, the uncertain, the unexpected, and the interesting aspects of the program.

You are encouraged to note any questions that you may have had earlier in the program that have not been answered yet. Moreover, should you have any questions that were raised but put off until the de-briefing session, these too, should be brought forward.

Comments and questions: ______________________________

APPENDIX B

WORKSHOP EVALUATIONS

(B) WORKSHOP ASSESSMENT FORM

	Very Much	Yes	Some-what	No
A. THE SESSION ITSELF -				
1. The purpose of this session was clear.	4	3	2	1
2. This session was relevant to the overall theme.	4	3	2	1
3. The length of this session was appropriate/ sufficient.	4	3	2	1
4. The form and structure of this session was appropriate/adequate.	4	3	2	1
5. Sufficient background was provided for this session.	4	3	2	1
6. There was a positive, stimulating atmosphere to this session.	4	3	2	1
B. THE MATERIAL USED -				
7. Material provided was interesting.	4	3	2	1
8. Material provided was useful to the session.	4	3	2	1
9. This material will be relevant in clarifying future dilemmas.	4	3	2	1
C. GROUP PROCESS -				
10. The small group activity was a positive experience.	4	3	2	1
11. Classmates generally listened adequately/ sufficiently.	4	3	2	1
12. "We seem to be getting somewhere in this session".	4	3	2	1
D. THE LEADER -				
13. The leader was prepared.	4	3	2	1
14. The leader listened adequately.	4	3	2	1
15. The leader is helpful.	4	3	2	1
E. THE EXPERIENCE -				
16. This experience should be helpful to my role as an educational administrator.	4	3	2	1

F. COMMENTS -

(B-I) WORKSHOP EVALUATION: DAY #6

1. Briefly comment on the value of using "case studies" in a workshop such as this: ____________

2. Which case study has been the most valuable from your perspective? Why? ____________

3. Which has been the least valuable? Why? ____________

4. Have you any other comments to make about the use of "case studies" or any other aspects of this program?

✓

(B-II) WORKSHOP EVALUATION: DAY #9

1. Briefly comment on the value of using "edited films" in a workshop such as this:

2. Which film has been the most valuable from your perspective? Why?

3. Which film has been least valuable? Why?

4. Have you any other comments to make about the use of "edited films" or any other aspects of this program?

(B-III) WORKSHOP EVALUATION: DAY #10

1. Briefly comment on the value of using "small-group" sessions in a workshop such as this:

2. Which small-group session was the most valuable from your perspective? Why? (You may mention names if you wish).

3. Which small-group session was least valuable? Why?

4. Have you any other comments to make about the "small-group" process or any other aspects of this workshop?

Name: ______________________

(B-IV) WHAT HAS BEEN THE VALUE OF THE "EXPERIENCE" IN ADMINISTRATIVE DECISION-MAKING

NB - Be concise!

1. In what ways has this workshop been a valuable experience?

2. What have you learned about processes relevant to moral reasoning?

3. In what way may this help you to act differently as an administrator? ______________________

4. Can a dilemma be: a) of an administrative nature only?
   b) of a moral nature only?
   c) a bit of both?

   Explain how you can determine that: ______________________

5. To what extent may circumstances determine at what stage a moral dilemma is resolved? ______________________

6. What about affecting the circumstances so that the nature of the dilemma is changed? or so that the enormity of the dilemma is diminished or even eliminated? ______________________

	Definitely	Yes	Maybe	Hardly	No
7. Reflecting on the goals and aspirations of the leader, do you think these were attained?	5	4	3	2	1
8. Did you, at any time, feel you were being manipulated? Explain:	5	4	3	2	1
9. Would you be prepared to go through a similar type of experience again? Explain:	5	4	3	2	1
10. Were the small group sessions a worthwhile experience?	5	4	3	2	1

Additional Comments:

Name: ______________________________

(B-V) EVALUATION OF THE EXPERIENCE

		Definitely	Yes	Maybe	Hardly	No
1.	Has the program been interesting?	5	4	3	2	1
2.	Do you see the purpose of the program?	5	4	3	2	1
	Is it worth the effort?	5	4	3	2	1

3. Should this kind of program be added to the course offerings of Educational Administration? Explain:

____

____

____

____

4.	Should the group leader have been more explicit in what he was trying to do?	5	4	3	2	1

Explain: ______________________________

____

____

____

____

5.	In retrospect, did the leader:					
	(i) lead too much,	5	4	3	2	1
	(ii) lead too little,	5	4	3	2	1
	(iii) conduct the process adequately?	5	4	3	2	1

Comments: ______________________________

____

____

____

6.	Reflecting on your own goals and aspirations when you started this program, were these attained? Comments:	5	4	3	2	1

____

____

____

____

7. What possible consequences can you perceive arising from the manner in which a moral dilemma is resolved? Where is force justified? When must the decision-maker accept suffering for himself (i.e. resolve evil with good rather than evil against evil)?

8. By using Kohlberg's concepts, might you, as an administrator, tend to become more of a manipulator? Would this be good or bad? Explain:

9. Additional Comments:

APPENDIX C

THE KOHLBERG QUESTIONNAIRE

("The Pre- and Post-Test")

THE QUESTIONNAIRE

STORY 1

In Europe, a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost him to make. He paid $200 for the radium and charged $2,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about $1,000, which was half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper, or let him pay later. But the druggist said, "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and broke into the man's store to steal the drug for his wife.

1. Should Heinz have done that? Was it actually wrong or right? Why?

2. Is it a husband's duty to steal the drug for his wife if he can get it no other way? Would a good husband do it?

3. Did the druggist have the right to charge that much when there was no law actually setting a limit to the price? Why?

Answer questions 4a and b only if you think Heinz should steal the drug.

4a. If the husband does not feel very close or affectionate to his wife, should he still steal the drug?

4b. Suppose it wasn't Heinz's wife who was dying of cancer but it was Heinz's best friend. His friend didn't have family willing to steal the drug. Should Heinz steal the drug for his friend in that case? Why?

Answer questions 5a and b only if you think Heinz should not steal the drug.

5a. Would you steal the drug to save your wife's life?

5b. If you were dying of cancer but were strong enough, would you steal the drug to save your own life?

6. Heinz broke into the store and stole the drug and gave it to his wife. He was caught and brought before the judge. Should the judge send Heinz to jail for stealing or should he let him go free? Why?

STORY II

The drug didn't work and there was no other treatment known to medicine which could save Heinz's wife, so the doctor knew that she had only about six months to live. She was in terrible pain, but she was so weak that a good dose of pain-killer like ether or morphine would make her die sooner. She was delirious and almost crazy with pain, and in her calm periods, she would ask the doctor to give her enough ether to kill her. She said she couldn't stand the pain and was going to die in a few months anyway.

7. Should the doctor do what she asks and give her the drug that will make her die? Why?

8. When a pet animal is badly wounded and will die, it is killed to put it out of its pain. Does the same thing apply here? Why?

Answer questions 9, 10, and 11, only if you think the doctor should not give her the drug.

9. Would you blame the doctor for giving her the drug?

10. What would have been the best for the woman herself, to have had her live for six months more in great pain or to have died sooner? Why?

11. Some countries have a law that doctors can put away a suffering person who will die anyway. Should the doctor do it in this case?

STORY III

While all this was happening, Heinz was in jail for breaking in and trying to steal the medicine. He had been sentenced to ten years. But after a couple of years, he escaped from the prison and went to live in another part of the country under a new name. He saved money and slowly built up a big factory. He gave his workers the highest wages and used most of his profits to build a hospital for work in curing cancer. Twenty years had passed, when a tailor recognized the factory owner as being Heinz, the escaped convict whom the police had been looking for back in his home town.

16. Should the tailor report Heinz to the police? Would it be right or wrong to keep quiet? Why?

17. Is it a citizen's duty to report Heinz? Would a good citizen?

18. If Heinz was a good friend of the tailor, would that make a difference? Why?

19. Should Heinz be sent back to jail by the judge?
Why?

STORY IV

Joe is a fourteen-year-old boy who wanted to go to camp very much. His father promised him he could go if he saved up the money for it himself. So Joe worked hard at his paper route and saved up the $40 it cost to go to camp, and a little more besides. But just before camp was going to start, his father changed his mind. Some of his friends decided to go on a special fishing trip, and Joe's father was short of the money it would cost. So he told Joe to give him the money he had saved from the paper route. Joe didn't want to give up going to camp, so he thought of refusing to give his father the money.

20. Should Joe refuse to give his father the money? Why?

21. Does his father have the right to tell Joe to give him the money?

22. Does giving the money have anything to do with being a good son?

23. Which is worse, a father breaking a promise to his son, or a son breaking a promise to a father?

24. Why should a promise be kept?

STORY V

Several years later, Joe and his brother had gotten into serious trouble. They were secretly leaving town in a hurry and needed money. Alex, the older one, broke into a store and stole $500. Joe, the younger one, went to a retired old man who was known to help people in town. Joe told the man that he was very sick and needed $500 to pay for the operation. Really he wasn't sick at all, and he had no intention of paying the man back. Although the man didn't know Joe very well, he loaned him the money. So Joe and Alex skipped town, each with $500.

25. If you had to say who did worse, would you say Alex did worse to break into the store and steal the $500, or Joe did worse to borrow the $500 with no intention of paying it back? Why?

26. Would you feel like a worse person, stealing like Alex, or cheating like Joe?

27. Why shouldn't someone steal from a store anyhow?

28. Who would feel worse, the store owner who was robbed or the man who was cheated out of the loan? Why?

29. Which should the law be more harsh or strong against, stealing like Alex, or cheating like Joe? Why?

APPENDIX D

ON BOARD

(Excerpted from Booklet, Developed by
National School Board's Association)

ON BOARD

Part I

Without talking this matter over with your BOARD, place a check in the individual choice column next to the decision you would make in this situation. If none of the alternatives supplied satisfies you, you may write your own decision at F. (NOTE: You are not the Board Chairman.)

		Individual Choice	BOARD Choice
A.	Call the chairman of the board to ask what board policy is on the handling of citizen complaints.		
B.	Call the superintendent to inform him that a powerful citizen has a gripe about one of his staff. Superintendents, like board members, are more effective when forewarned of conflicts before facing them.		
C.	Relax; you have acted properly. The superintendent can handle operational problems efficiently through his chain of command which you so politely outlined.		
D.	Call the teacher to get the facts on the other side of the story before notifying the superintendent.		
E.	Write a note to the superintendent and get some rest.		
F.	(Other)		

When all members of the BOARD have marked their individual decisions, open the matter for discussion. Then place a check on the line next to the decision your BOARD would make in the situation. If you choose an alternative invented by a BOARD member, write it on line F and check the BOARD Choice column.

Do not do Part II until after your BOARD decision has been made and recorded!

ON BOARD

Part II

CONSEQUENCES

To evaluate how your BOARD handled this situation, read the consequence which corresponds to your BOARD's decision. A look at the consequences of other decisions will allow you to learn from others' competencies or mistakes.

A. Call the board chairman, if your intention is to find out about established board policy, is a sensible step to take in any situation. Since the board's function is to establish policy, and the administration's function is to implement policy, the conversation with the board chairman should pertain only to board policy. This disgruntled parent's complaint is a matter for the administration, not the board. Also your involvement might complicate the superintendent's handling of this affair. (Score 5 points)

B. Intruding in the administration of the school system should be avoided. You have already outlined the administrative chain of command (and you were not included in it). Calling the superintendent might be helpful action only if you possess facts which could aid him in solving an immediately forseen problem. Your involvement might result in complicating the superintendent's handling of the affair. (Score 4 points)

C. The board's responsibility is to establish policy, not to run the daily administration of the school system. Therefore, politely informing a complainant of the administrative chain of command to be followed is the appropriate position to take, however powerful the complainant. If the complainant wre to indicate he did not intend to follow the procedure, as outlined, it would be sensible simply to inform the superintendent of the facts of the matter. (Score 8 points)

D. It is wise, of course, to gather facts before acting. However, this is a matter for the administrative chain of command, not for the school board. A call from the board member to a teacher could be misconstrued by the teacher as a threat. In this case, the intursion could spark a district-wise teacher concern over what could be a minor matter. (Score 1 point)

E. As long as your note pertained to the facts of the telephone call, this could be a helpful position to take. The superintendent may welcome having heard in advance that trouble may occur. Remember that the administration of the school system is not the responsibility of board members. (Score 6 points)

If your BOARD made a decision suggested by a participant which: maintains the division of authority by which the board established policy and the administration implemented that policy,

give your BOARD a score of 10. If you feel you have learned *anything* that would help you as a board member, add 3 to your individual score.

Individual Score ________ BOARD Score ________

APPENDIX E

CONSCIENCE IN CONFLICT

(Excerpted from Learning Corporation of America's
Teacher's Manual - Great Themes of Literature)

CONSCIENCE IN CONFLICT

Part I

SUMMARY OF THE FILM

At the opening of this edited version of the film, A Man for all Seasons, based on Robert Bolt's play, Sir Thomas More is about to be executed. He has chosen to die in this manner rather than compromise his religious beliefs, those principles which he feels constitute his very identity.

The commentator for the series, Orson Welles, describes Sir Thomas More's dilemma. King Henry VIII has decided to divorce Catherine of Aragon and marry Anne Boleyn. The King wants England's nobility to support his decision by endorsing the Act of Supremacy. Next to the King, Sir Thomas More is the most powerful man in England and his approval is of the utmost importance. More, however, cannot condone either the King's divorce or his usurption of the Church's authority. He chooses silence as a middle course.

This silence does not satisfy the King, and More gives up his office of Lord Chancellor in the presence of his half-comprehending family and of his close friend, the Duke of Norfolk. Norfolk tries to make More reconsider his position, but cannot understand the religious scruples behind it; nor can the servants whom More dismisses in the next scene. More is summoned to see Cromwell, but More insists once more in taking refuge in silence. No boatman will row More home from Cromwell's apartments, and for the first time he realizes that his life is in jeopardy. After walking home, he meets his daughter, who tells him that the King has ordered everyone to take an "Oath of Allegiance", approving his making himself Supreme Head of the Church of England. More cannot swear the oath, and when we next see him, he as been imprisoned in the Tower of London.

From the small window in his cell, More watches the seasons change, but he remains firm in his decision. Even his family's pleas cannot sway More, and he parts with them urging them to leave England and sensing that this their last visit together. He is brought to trial and is convicted through the lies and conniving of Cromwell and More's former student, Richard Rich. His impassioned pleas, not for clemency, but for the return of honor and justice to England, fail to move the jury. On a beautiful spring day in 1535, rather than give up his principles, Sir Thomas More gives up life, reinterating his loyalty to the King.

SUMMARY OF THE PLAY

In the film version of A Man for all Seasons, an important character from the play has been eliminated. He is the "Common Man", who acts at once as narrator and comic relief. He opens and closes the play and changes costumes throughout to portray many of the subsidiary characters -- a boatman, a publican, the jailer, and More's servant, Matthew. He speaks directly to the audience, undercutting the high serious tone of the play. He steps out of the play's tapes-try of abstractions and earnest moralizings to whisper earthy and vulgar asides. He takes neither the play nor himself too seriously, opting for survival at any price. In him, the audience recognizes itself -- defensive, practical, shrewd, materialistic, and vulgar. His presence throws Sir Thomas More's drama into high relief.

The play proper begins with More's refusal to give his student, Richard Rich, a position in his household, solely because he doesn't feel that Rich is good or trustworthy enough. More advises Rich to become a teacher, but Rich decides instead to join the camp of More's potential enemy, Thomas Cromwell. Summoned to Cardinal Wolsey's chambers, More is asked to side with the Cardinal in sanctioning the King's wish to divorce Catherine of Aragon and marry Anne Boleyn. More refuses to discuss the situation. As he waits for a boat outside Wolsey's home, he sees Cromwell and is drawn into conversation with him, a conversation which reveals the ill will between the two men. When Cromwell takes his leave of More, Chapuys, the Spanish Ambassador, enters and tells More how unhappy Spain would be in the King divorced Catherine. Politics and morality are both involved in the divorce question.

Upon the death of Wolsey, More is made Lord Chancellor of England and is visited by the Kind. Henry makes it quite clear that he wants More to approve of his marriage. More's refusal to commit himself angers the King, who leaves abruptly. More agrees with his wife, Alice, that perhaps he is a fool for not going along with the King, but maintains that silence as a safe course, traditionally denoting approval rather than disapproval. The King draws up the "Act of Supremacy", making himself Supreme Head of the Church of England. When the Church, in convocation, agrees to the Act, More relinquishes his chain of office, hoping to be "out of sight, out of mind". Though forced to release his servants and sell his furniture, More stands firm and refuses to go along with either the "Act of Supremacy" or the ensuing "Oath of Allegiance". The King's displeasure, fanned by Cromwell, becomes so great that More is arrested and sent to the Tower of London.

After years of imprisonment, questioning, and prodding, More will still not alter his principles. With the perjured evidence of Richard Rich, and the jury of twelve terrified men, More is condemmed to death. He dies satisfied in the knowledge that he has been honest with himself and faithful to his conscience.

VIEWS OF MORE

He was the person of the greatest virtue these islands ever produced.

Samuel Johnson

More is a man of an angel's wit and singular learning; I know not his fellow. For where is the man of that gentleness, lowliness, and affability? And as time requireth a man of marvellous mirth and pastimes; and sometimes of as sad gravity: a man for all seasons.

Robert Whittinton

... Thomas More, as I wrote about him, became for me a man with an adamantine sense of his own self. He knew where he began an left off, what area of himself he could yield to the encroachments of his enemies, and what to to the encroachments of those he loved. It was a substantial area in both cases, for he had a proper sense of fear and was a busy lover. Since he was a clever man and a great lawyer, he was able to retire from those areas in wonderfully good order, but at length he was asked to retreat from the final area where he located his self. And there this supple, humourous, unassuming, and sophisticated persen set like metal, was overtaken by an obsolutely primitive rigor, and could no more be budged than a cliff.

This account of him developed as I wrote: what first attracted me was a person who could not be accused of any incapacity for life, who indeed seized life in great variety and almost greedy quantities, who nevertheless found something in himself without which life was valueless and when that was denied him, was able to grasp his death. For there can be no doubt, given the circumstances, that he did it himself. If, on any day up to that of his execution, he had been willing to give public approval to Henry's marriage with Anne Boleyne, he could have gone on living. Of course, the marriage was associated with other things - the attack on the abbeys, the whole Reformation policy - to which More was violently opposed, but I think he could have found his way round those; he showed every sign of doing so. Unfortunately, his approval of the marriage was asked for in a form that required him to state that he believed what he didn't believe, and required him to state it on oath.

More was a very orthodox Catholic and for him an oath was something perfectly specific; it was an invitation to God, and invitation God would not refuse, to act as a witness and to judge; the consequence of perjury was damnation, for More another perfectly specific concept. So for More the issue was simple (though remembering the outcome it could hardly have been easy).

Robert Bolt
(in his introduction to
A Man For All Seasons)

Part III

A. The Common Man character, who has been left out of the film version of A Man For All Seasons, is constantly popping up in the play to comment on the proceedings. His face is described as "crafty, loosely benevolent, its best expression that of base humour." He is meant to be the opposite pole to Sir Thomas More, and in the costumes of many characters with whom More's destiny is bound up, he points up More's isolation. If More personifies free will and the constant possibility of choice, the Common Man is the victim of convention and habit; he never sees the possibility of another course of action. In his guise as the jailer he says:

> Common Man *Bit nearer the knuckle than most, but it's a job like any other job. They'd let him out if they could, but for various reasons, they can't. I'd let him out if I could, but I can't. Not without taking up residence in there myself. And he's in there already, so what's the point? You know the old adage? "Better a live rat than a dead lion", and that's about it.*
> (Robert Bolt, *A Man for all Seasons*, Samuel French, Inc., p. 101)

1. The jailer doesn't question for himself, the "various reasons" why "they" can't let More out. He accepts the decisions of the authorities. How do you judge the jailer in the respect? Does he represent what the "average man on the street" today thinks when he hears that someone has been jailed in cases involving political activism, like the Berrigan brothers?

2. If you were a jailer guarding a man who was being unjustly convicted, would you even consider helping him to escape?

3. Does the average man feel too helpless as one individual to even be concerned with following his conscience? Is this what sets More apart--his sense of being able to do something meaningful as an individual?

As an epologue to the play, the Common Man appears stage center to say:

> Common Man *I'm breathing. Are you breathing? Too? It's nice isn't it? It isn't difficult to keep alive, friends--just don't make trouble--or if you must make trouble, make the sort of trouble that's expected. Well, I don't need to tell you that. Good night: If we should bump into one another, recognize me...*
> (Ibid., p. 129)

4. The Common Man is making the case for survival at any cost. Do you agree? Would that be the opinion of the majority of today's people? Do you think that centuries ago, when people had religious faith, the majority would still have opted for survival?

5. What does the Common Man mean by telling the audience to "recognize me"?

If time permits:

B. In the play, Inherit the Wind, by Jerome Lawrence and Robert E. Lee, Matthew Marrison Brady and Henry Drummond are opposing lawyers, in a "Scopes Monkey Trail" type courtroom drama, arguing whether or not man was created by God or if he evolved from the apes. Drummond, a supposed agnostic, has defeated the Bible by thumping Brady, which leads to Brady's death. As Drummond is packing his briefcase he is stopped and questioned by a cynical newspaperman, Hornbeck:

Drummond *What am I accused of?*

Hornbeck *I charge you with contempt of conscience! Self perjury. Kindness aforethought. Sentimentality in the first degree.*

Drummond *Why? Because I refuse to erase a man's lifetime? I tell you Brady had the same right as Cates (the defendant): the right to be wrong.*

Hornbeck *"Be Kind to Bigots" week. Since Brady's death, we must be kind. God, how the world is rotten with kindness.*

Drummond *A giant once lived in the body. But Matt Brady got lost. Because he was looking for God too high up and too far away.*

Hornbeck *You hypocrite! You fraud! (With a growing sense of discovery)*
You're more religious than he was.

Compare that scene with the following one from A Man For All Seasons, which should lead into a lively discussion of the law, and a great lawyer's respect for it, and belief that the law applies equally to all men regardless of likes, dislikes, beliefs, or disbeliefs:

More *Let me draw your attention to a fact--I', not God. The currents and eddies of right and wrong which you find such plain sailing, I can't navigate. I'm no voyageur. But in the thickets of the law, oh, there I'm a forester. I doubt if there's a man alive who could follow me there, thank God.*

Alice	*While you talk he's (Richard Rich) gone!*
More	*And go he should, if he was the devil himself until he broke the law!*
Roper	*So now you give the devil benefit of law!*
More	*Yes. What would you do? Cut a great road through the law to get after the devil?*
Roper	*I'd cut down every law in England to do that.*
More	*Oh? And when the last law was down, and the devil turned round on you--where would you hide, Roper, the laws being flat?*

BACKGROUND ON SIR THOMAS MORE

Sir Thomas More was a Humanist, a leader of that group of scholars and philosophers who set themselves the task of rediscovering ancient texts and the lost ideas of the ancient civilizations and helped make great changes in man's concept of nature, religion, the world, and himself. The Humanists pressed for reform, and *Utopia,* the classic work by Sir Thomas More, dealt with the problems of the day. Utopia itself is a land combining More's imagination and truths about the world of the Renaissance. Through his imaginary storyteller, Raphael Hythlody, More gives his views on the world at its best and its worst. A few passages from the book will give a better picture of More, the thinker:

> *The institution of the republic (of Utopia) has this one chief aim - that, as far as public necessity allows, all citizens should be given as much time as possible away from bodily service for the freedom and cultivation of the mind. For there, they think, lies happiness in life.*

(from "On the Occupations of the Utopians")

> *.... as soon as it is decided what product is in plentiful supply anywhere, or what is not so plentiful elsewhere, then immediately the abundance of one place makes up for the need of the other. And this they do free, receiving nothing in exchange for what they give. But if they have given anything from their supplies to a particular city without asking for anything in exchange, they receive whatever they themselves need from another city to which they have given nothing. So the whole island is like one household.*

(from "On the Travels of the Utopians")

> *.... they never discuss happiness without joining to rational philosophy some principles taken from religion. Without these principles, they think that reason in itself is maimed and weak for the investigation of true happiness. Their principles are such as these: the soul is immortal and by the kindness of God born to happiness; for our firtues and good deeds, rewards are appointed after this life, and for our sins, punishments. Although these tenets belong to religion, yet they think that men are led to believe and accept them by reason... For they consider it sheer madness to pursue harsh and difficult virtue, and not merely to renouce a pleasant life bu even willingly to endure pain, from which you migh expect to profit. For what profit can there be if you gain nothing after death when you have passed the whole of this life unpleasantly, that is to say miserably .... It is a most humane virtue, and none is more appropriate for a man than to lessen the misery of others, remove the anguish of their lives and restore them to joy, in other words, to pleasure. Why then should not nature urge a man to do the same for himself.*

(from "On the Travels of the Utopians")

Part II

A. Early in the play, when More has not yet been forced to make a definitive stand, he meets with Cardinal Wolsey to discuss the question of the divorce. Wolsey takes pains to discuss the cause of England in the matter, to appeal to More's deep commitment to his country. But More doggedly refuses to confuse his role as statesman with his identity:

> Wolsey *If you could just see facts flat on, without that horrible moral squint; with just a little common sense, you could have been a statesman...*
>
> More *... I believe, when statesmen forsake their own private conscience for the sake of their public duties--they lead their country by a short route to chaos.*
> (Ibid., p. 23)

1. In North American history, there have been great statesmen who did forsake their personal sense of right and wrong for what they believed was the good of the country. Lincoln deeply believed in the wrong of slavery, but he very deliberately held out against freeing the slaves during the war until he felt that the Union army was winning and the soldiers would accept the fact that they were fighting for more than the preservation of the Union. What would Thomas More have had to say about Lincoln? If history justifies his (Lincoln's) actions, did he do the right thing for himself as well as for his country?

2. How can one justify More's statement when we look at men like Hitler and Mussolini, who, by following their beliefs, lead their countries to chaos?

B. More's daughter indirectly questions him on the subject of being a martyr when she is allowed to visit him in the Tower on the condition that she will try to make him take the Oath:

> Meg *In any State that was half good, you would be raised up high, not here, for what you've done already. It's not your fault the State's three-quarters bad. Then if you elect to suffer for it, you elect yourself a hero.*
>
> More *That's very neat. But look. If we lived in a state where virtue was profitable, common sense would make us good, and greed would make us saintly. And we'd live like animals or angels in the happy land that needs no heroes. But since in fact we see that avarice, anger, envy, pride, sloth, lust, and stupidity commonly profit far beyond humility,*

> *chastity, fortitude, justice, and thought, and have to choose, to be human at all--why then perhaps we must stand fast a little--even at the risk of being heroes.*
> (Ibid., pp. 111-112)

3. What does More mean by the "risk of" being heroes? Are we skeptical of heroism today? Why?

APPENDIX F

THE KOHLBERG THEORY

(Excerpted from Phi Delta Kappan, June 1975)

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THE COGNITIVE-DEVELOPMENT APPROACH TO MORAL EDUCATION

(The director of Harvard's Center for Moral Education explains the Kohlberg stages in moral development, discusses the aims of moral and civic education, and describes the center's continuing experimental work.)

In this article, I present an overview of the cognitive-developmental approach to moral education and its research foundations, compare it with other approaches and report the experimental work my colleagues and I are doing to apply the approach.

I. MORAL STAGES

The cognitive-developmental approach was fully stated for the first time by John Dewey. The approach is called *cognitive* because it recognizes that moral education, like intellectual education, has its basis in stimulating the *active thinking* of the child about moral issues and decisions. It is called developmental because it seems the aims of moral education as movement through moral stages. According to Dewey:

> The aim of education is growth or *development*, both intellectual and moral. Ethical and psychological principles can aid the school in the *greatest of all constructions - the building of a free and powerful character*. Only knowledge of the *order and connection of the stages in psychological development can insure this*. Education is the work of *supplying the conditions* which will enable the psychological functions to mature in the freest and fullest manner.[1]

Dewey postulated three levels of moral development: 1) the *premoral* or *preconventional* level "of behavior motivated by biological and social impulses with results for morals"; 2) the *conventional* level of behavior "in which the individual accepts with little critical reflection the standards of his group"; 3) the *autonomous* level of behavior in which "conduct is guided by the individual thinking and judging for himself whether a purpose is good, and does not accept the standard of his group without reflection."*

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*These levels correspond roughly to our three major levels: the preconventional, the conventional, and the principled. Similar levels were propounded by William McDougall, Leonard Hobbhouse, and James Mark Baldwin.

TABLE 1. DEFINITION OF MORAL STAGES

I. PRECONVENTIONAL LEVEL

At this level, the child is responsive to cultural rules and labels of good and bad, right or wrong, but interprets these labels either in terms of the physical or the hedonistic consequences of action (punishment, reward, exchange of favors) or in terms of the physical power of those who enunciate the rules and labels. The level is divided into the following two stages:

STAGE 1: *The punishment-and-obedience orientation.* The physical consequences of action determine its goodness or badness, regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in terms of respect for an underlying moral order supported by punishment and authority (the latter being Stage 4).

STAGE 2: *The instrumental-relativist orientation.* Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms like those of the marketplace. Elements of fairness, of reciprocity, and of equal sharing are present, but they are always interpreted in a physical, pragmatic way. Reciprocity is a matter of "you scratch my back and I'll scratch yours", not of loyalty, gratitude, or justice.

II. CONVENTIONAL LEVEL

At this level, maintaining the expectations of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is not only one of *conformity* to personal expectations and social order, but of loyalty to it, of actively *maintaining*, supporting, and justifying the order, and of identifying with the persons or group involved in it. At this level, there are the following two stages:

STAGE 3: *The interpersonal concordance or "good boy - nice girl" orientation.* Good behavior is that which pleases or helps others and is approved by them. There is much conformity to stereotypical images of what is majority or "natural" behavior. Behavior is frequently judged by intention - "he means well" becomes important for the first time. One earns approval by being "nice".

STAGE 4: *The "law and order" orientation.* There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority, and maintaining the given social order for its own sake.

III. POSTCONVENTIONAL, AUTONOMOUS, OR PRINCIPLED LEVEL

At this level, there is a clear effort to define moral values and principles that have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identification with these groups. This level also has two stages:

STAGE 5: *The social-contract, legalistic orientation,* generally with utilitarian overtones. Right action tends to be defined in terms of general individual rights and standards which have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal "values" and "opinion". The result is an emphasis upon the "legal point of view", but with an emphasis upon the possibility of changing law in terms of rational considerations of social utility (rather than freezing it in terms of Stage 4 "law and order"). Outside the legal realm, free agreement and contract is the binding element of obligation. This is the "official" morality of the American government and constitution.

STAGE 6: *The universal-ethical-principle orientation.* Right is defined by the decision of conscience in accord with self-chosen *ethical principles* appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Golden Rule, the categorical imperative); they are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of *justice*, of the dignity of human beings as *individual persons* ("From Is to Ought", pp.163, 165).

- Reprinted from *The Journal of Philosophy*, October 25, 1973.

Dewey's thinking about moral stages was theoretical. Building upon his prior studies of cognitive stages, Jean Piaget made the first effort to define stages of moral reasoning in children through actual interviews and through observations of children (in games with rules).[2] Using this interview material, Piaget defined the pre-moral, the conventional, and the autonomous levels as follows: 1) the *pre-moral stage*, where there was no sense of obligation to rules; 2) the *heteronomous stage*, where the right was literal obedience to rules and an equation of obligation with submission to power and punishment (roughly ages 4-8); and 3) the *autonomous stage*, where the purpose and consequences of following rules are considered and obligation is based on reciprocity and exchange (roughly ages 8-12).*

In 1955, I started to redefine and validate (through longitudinal and cross-cultural study) the Dewey-Piaget levels and stages. The resulting stages are presented in Table 1.

We claim to have validated the stages defined in Table 1. The notion that stages can be *validated* by longitudinal study implies that stages have definite empirical characteristics.[3] The concept of stages (as used by Piaget and myself) implies the following characteristics:

1. Stages are "structured wholes", or organized systems of thought. Individuals are *Consistent* in level of moral judgement.

2. Stages form an *invariant sequence*. Under all conditions except extreme trauma, movement is always forward, never backward. Individuals never skip stages; movement is always to the next stage up.

3. Stages are "hierarchical integrations". Thinking at a higher stage includes or comprehends within it lower-stage thinking. There is a tendency to function at or prefer the highest stage available.

Each of these characteristics has been demonstrated for moral stages. Stages are defined by responses to a set of verbal moral dilemmas classified according to an elaborate scoring scheme. Validating studies include:

1. A 20-year study of 50 Chicago-area boys, middle and working-class. Initially interviewed at ages 10-16, they have been reinterviewed at three-year intervals thereafter.

2. A small, six-year longitudinal study of Turkish village and city boys of the same age.

3. A variety of other cross-sectional studies in Canada, Britain, Israel, Taiwan, Yucatan, Honduras, and India.

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*Piaget's stages correspond to our first three stages: Stage 0 (pre-moral), Stage 1 (heteronomous), and Stage 2 (instrumental reciprocity).

With regard to the structured whole or consistency criterion, we have found that more than 50% of an individual's thinking is always at one stage, with the remainder at the next adjacent stage (which he is leaving or which he is moving into).

With regard to invariant sequence, our longitudinal results have been presented in the *American Journal of Orthopsychiatry* (see footnote 8), and indicate that on every retest individuals were either at the same stage as three years earlier or had moved up. This was true in Turkey as well as in the United States.

With regard to the hierarchical integration criterion, it has been demonstrated that adolescents exposed to written statements at each of the six stages comprehend or correctly put into their own words all statements at or below their own stage but fail to comprehend any statements more than one stage above their own.[4] Some individuals comprehend the next stage above their own; some do not. Adolescents prefer (or rank at best) the highest stage they can comprehend.

To understand moral stages, it is important to clarify their relations to stage of logic or intelligence, on the one hand, and to moral behavior on the other. Maturity of moral judgment is not highly correlated with IQ or verbal intelligence (correlations are only in the 30's, accounting for 10% of the variance). Cognitive development, in the stage sense, however, is more important for moral development than such correlations suggest. Piaget has found that after the child learns to speak there are three major stages of reasoning: the intuitive, the concrete operational, and the formal operational. At around age 7, the child enters the stage of concrete logical thought: He can make logical inferences, classify, and handle quantitative relations about concrete operations. At this stage, they can reason abstractly, i.e., consider all possibilities, form hypotheses, deduce implications from hypotheses, and test them against reality.*

Since moral reasoning clearly is reasoning, advanced moral reasoning depends upon advanced logical reasoning; a person's logical stage puts a certain ceiling on the moral stage he can attain. A person whose logical stage is only concrete operational is limited to the preconventional moral stages (Stages 1 and 2). A person whose logical stage is only partially formal operational is limited to the conventional moral stages (Stages 3 and 4). While logical development is necessary for moral development and sets limits to its, most individuals are higher in logical stage than they are in moral stage. As an example, over 50% of late adolescents and adults are capable of full formal reasoning, but only 10% of these adults (all formal operational) display principled (Stages 5 and 6) moral reasoning.

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*Many adolescents and adults only partially attain the stages of formal operations. They do consider all the actual relations of one thing to another at the same time, but they do not consider all possibilities and form abstract hypotheses. A few do not advance this far, remaining "concrete operational".

The moral stages are *structures of moral judgment or moral reasoning. Structures* of moral judgment must be distinguished from the *content* of moral judgment. As an example, we cite responses to a dilemma used in our various studies to indentify a moral stage. The dilemma raises the issue of stealing a drug to save a dying woman. The inventor of the drug is selling it for 10 times what it costs him to make it. The woman's husband cannot raise the money, and the seller refuses to lower the price or wait for payment. What should the husband do?

The choice endorsed by a subject (steal, don't steal) is called the *content* of his moral judgment in the situation. His reasoning about the choice defines the structure of his moral judgment. The reasoning centers on the following 10 universal moral values or issues of concern to persons in these moral dilemmas:

1. Punishment
2. Property
3. Roles and concerns of affection
4. Roles and concerns of authority
5. Law
6. Life
7. Liberty
8. Distributive justice
9. Truth
10. Sex

A moral choice involves choosing between two (or more) of these values as they *conflict* in concrete situations of choice.

The stage or structure of a person's moral judgment defines: 1) *what* he finds valuable in each of these moral issues (life, law), i.e., how he defines the value, and 2) *why* he finds it valuable, i.e., the reasons he gives for valuing it. As an example, at Stage 1 life is values in terms of the power or possessions of the person involved; at Stage 2, for its usefulness in satisfying the needs of the individual in question or others; at Stage 3, in terms of the individual's relations with others and their valuation of him; at Stage 4, in terms of social or religious law. Only at Stages 5 and 6 is each life seen as inherently worthwhile, aside from other considerations.

MORAL JUDGMENT VS. MORAL ACTION

Having clarified the nature of stages of moral *judgment*, we must consider the relation of moral judgment to moral *action*. If logical reasoning is a necessary but not sufficient condition for mature moral judgment, mature moral judgment is a necessary but not sufficient condition for mature moral action. One cannot follow moral principles if one does not understand (or believe in) moral principles. However, one can reason in terms of principles and not live up to these principles.

As an example, Richard Krebs and I found that only 15% of students showing some principled thinking cheated as compared to 55% of conventional subjects and 70% of preconventional subjects.[5] Nevertheless, 15% of the principled subjects did cheat, suggesting that factors additional to moral judgment are necessary for principled moral reasoning to be translated into "moral action". Partly, these factors include the situation and its pressures. Partly, what happens depends upon the individual's motives and emotions. Partly, what the individual does depends upon a general sense of will, putpose, or "ego strength". As an example of the role of will or ego strength in moral behavior, we may cite the study of Krebs: Slightly more than half of his conventional subjects cheated. These subjects were also divided by a measure of attention/will. Only 26% of the "strong-willed" conventional subjects cheated; however, 75% of the "weak-willed" subjects cheated.

If maturity or moral reasoning is only one factor in moral behavior, why does the cognitive-developmental approach to moral education focus so heavily upon moral reasoning? For the following reasons:

1. Moral judgment, while only one factor in moral behavior, is the single most important or influential factor yet discovered in moral behavior.

2. While other factors influence moral behavior, moral judgment is the only distinctively *moral* factor in moral behavior. To illustrate, we noted that the Krebs study indicated that "stong-willed" conventional stage subjects resisted cheating more than "weak-willed" subjects. For those at a preconventional level of moral reasoning, however, "will" had an opposite effect. "Strong-willed" Stages 1 and 2 subjects cheated more, not less, than "weak-willed" subjects, i.e., they had the "courage of their (amoral) convictions" that it was worthwhile to cheat. "Will", then, is an important factor in moral behavior, but it is not distinctively moral; it becomes moral only when informed by mature moral judgment.

3. Moral judgment change is long-range or irreversible; a higher stage is never lost. Moral behavior as such is largely situational and reversible or "loseable" in new situations.

II. AIMS OF MORAL AND CIVIC EDUCATION

Moral psychology describes what moral development is, as studied empirically. Moral education must also consider moral philosophy, which strives to tell us what moral development ideally *ought to be*. Psychology finds an invariant sequence of moral stages: moral philosophy must be invoked to answer whether a later stage is a better stage. The "stage" of senescence and death follows the "stage" of adulthood, but that does not mean that senescence and death are better. Our claim that the latest or principled stages of moral reasoning are morally better stages, then, must rest on considerations of moral philosophy.

The tradition of moral philosophy to which we appeal is the liberal or rational tradition, in particular the "formalistic" or "deontological" tradition running from Immanuel Kant to John Rawls.[6] Central to this tradition is the claim that an adequate morality is *principled*, i.e., that it makes judgments in terms of *universal* principles applicable to all mankind. *Principles* are to be distinguished from *rules*. Conventional morality is grounded on rules, primiarily "thou shalt nots" such as are represented by the Ten Commandments, prescriptions of kinds of actions. Principles are, rather, universal guides to make a moral decision. An example is Kant's "categorical imperative", formulated in two ways. The first is the maxim of respect for human personality, "Act always toward the other as an end, not as a means". The second is the maxim of universalization, "Choose only as you would be willing to have everyone choose in your situation". Principles like that of Kant's state the formal conditions of a moral choice or action. In the dilemma in which a woman is dying because a druggist refuses to release his drug for less than the stated price, the druggist is not acting morally, though he is not validating the ordinary moral rules (he is not actually stealing or murdering). But he is violating principles: He is treating the woman simply as a means to his ends of profit, and he is not choosing as he would wish anyone to choose (if the druggist were in the dying woman's place, he would not want a druggist to choose as he is choosing). Under most circumstances, choice in terms of conventional moral rules and choice in terms of principles coincide. Ordinarily, principles dictate not stealing (avoiding stealing is implied by acting in terms of a regard for others as ends and in terms of what one would want everyone to do). In a situation where stealing is the only means to save a life, however, principles contradict the ordinary rules and would dictate stealing. Unlike rules which are supported by social authority, principles are freely chosen by the individual because of their intrinsic moral validity.*

The conception that a moral choice is a choice made in terms of moral principles is related to the claim of liberal moral philosophy that moral principles are ultimately principles of justice. In essence, moral conflicts are conflicts between the claims of persons, and principles for resolving these claims are principles of justice, "for giving each his due". Central to justice are the demands of *liberty*, *equality*, and *reciprocity*. At every moral stage, there is concern for justice. The most daming statement a school child can make about a teacher is that "he's not fair". At each higher stage, however the conception of justice is reorganized. At Stage 1, justice is punishing the bad in terms of "an eye for an eye and a tooth for a tooth". At Stage 2, it is exchanging favors and goods in an equal manner. At Stages 3 and 4, it is treating people as they desire in terms of the conventional rules. At Stage 5, it is recognized that all rules and laws flow from justice, from a social contract between the governors and the governed designed to protect the equal rights of all. At Stage 6, personally chosen moral principles are also principles of justice, the principles any member of a society would choose for that society if he did not know what his position was to be in the society and in which he might be the least advantaged.[7] Principles chosen from this point of view are, first, the maximum liberty compatible with the like liberty of others and, second, no inequalities of goods and respect which are not to the benefit of all, including the least advantaged.

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*Not all freely chosen values or rules are principles, however. Hitler chose the "rule", "exterminate the enemies of the Aryan race", but such a rule is not an universalizable principle.

As an example of stage progression in the organization to justice, we may take judgements about capital punishment.[8] Captital punishment is only firmly rejected at the two principled stages, when the notion of justice as vengence or retribution is abandoned. At the sixth stage, capital punishment is not condoned even if it may have some useful deterrent effect in promoting law and order. This is because it is not a punishment we would choose for a society if we assumed we had as much chance of being born into the position of a criminal or murderer as being born into the position of a law abider.

Why are decisions based on universal principles of justice better decisions? Because they are decisions on which all moral men could agree. When decisions are based on conventional moral rules, men will disagree. since they adhere to conflicting systems of rules dependent on culture and social position. Throughout history, men have killed one another in the name of conflicting moral rules and values, most recently in Vietnam and the Middle East. Truly moral or just resolutions of conflicts require principles which are, or can be, universalizable.

ALTERNATIVE APPROACHES

We have given a philosophic rationale for stage advances as the aim of moral education. Given this rationale, the developmental approach to moral education can avoid the problems inherent in the other two major approaches to moral education. The first alternative approach is that of indoctrinative moral education, the preaching and imposition of rules and values of the teacher and his culture on the child. In America, when this indoctrinative approach has been developed, in a systematic manner, it has usually been termed "character education".

Moral values, in the character education approach, are preached or taught in terms of what may be called the "bag of virtues". In the classic studies of character by Hugh Hartshorne and Mark May, the virtues chosen were honesty, service, and self-control.[9] It is easy to get superficial consensus on such a bag of virtues - until one examines in detail the list of virtues involved and the details of their definition. Is the Hartshorne and May bag more adequate then the Boy Scout bag (a Scout should be honest, loyal, reverent, clean, brave, etc.)? When one turns to the details of defining each virtue, one finds equal uncertainty or difficulty in reaching consensus. Does honesty mean one should not steal to save a life? Does it mean that a student should not help another student with his homework?

Character education and other forms of indoctrinative moral education have aimed at teaching universal values (it is assumed that honesty or service are desirable traits for all men in all societies), but the detailed definitions used are relative; they are defined by the opinions of the teacher and the conventional culture and rest on the authority of the teacher for their justification. In this sense, character education is close to the unreflective valuings by teachers which constitute the hidden curriculum of the school.* Because of the current popularity of indoctrinative approaches to moral education, a family of approaches called "values clarification" has become appealing to teachers. Values clarification takes the first step implied by a rational approach to moral education: the elicity of the child's own judgement or opinion about issues or situations in which values conflict, rather than imposing the teacher's opinion on him. Values clarification, however, does not attempt to go further than eliciting awareness of values; it is assumed that becoming more self-aware about one's values is an end in itself. Fundamentally, the definition of the end of values education as self-awareness derives from a belief in ethical relativity held by many value-clarifiers. As stated by Peter Engel, "One must contrast value clarification and value inculcation. Value clarification implies the principle that in the consideration of values there is no single correct answer." Within these premises of "no correct answer", children are to discuss moral dilemmas in such a way as to reveal different values and discuss their value differences with each other. The teacher is to stress that "our values are different", not that one value is more adequate than others. If this program is systematically followed, students will themselves become relativists, believing there is not "right" moral answer. For instance, a student caught cheating might argue that he did nothing wrong, since his own hierarchy of values, which may be different from that of the teacher, made it right for him to cheat.

Like values clarification, the cognitive-developmental approach to moral education stresses open or Socratic peer discussion of value dilemmas. Such discussion, however, has an aim: stimulation of movement to the next stage of moral reasoning. Like values clarification, the developmental approach opposes indoctrination. Stimulation of movement to the next stage of reasoning is not indoctrinative, for the following reasons:

1. Change is in the way of reasoning rather than in the particular beliefs involved.

2. Students in a class are at different stages; the aim is to aid movement of each to the next stage, not convergence on a common pattern.

3. The teacher's own opinion is neither stressed or invoked as authoritative. It enters in only as one of many opinions, hopefully one of those at a next higher stage.

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*As an example of the "hidden curriculum", we may cite a second-grade classroom. My son came home from his classroom one day saying he did not want to be "one of the bad boys". Asked "Who are the bad boys?" he replied, "The ones who don't put their books back and get yelled at."

4. The notion that some judgments are more adequate than others is communicated. Fundamentally, however, this means that the student is encouraged to articulate a position which seems most adequate to him and to judge the adequacy of the reasoning of others.

In addition to having more definite aims than values clarification, the moral development approach restricts value education to that which is moral or, more specifically, to justice. This is for two reasons. First, it is not clear that the whole realm of personal, political, and religious values is a realm which is nonrelative, i.e., in which there are universals and a direction of development. Second, it is not clear that the public school has a right or mandate to develop values in general.* In our view, value education in the public schools should be restricted to that which the school has the right and mandate to develop: an awareness of justice, or of the rights of others in our Constitutional system. While the Bill of Rights prohibits the teaching of religious beliefs, or of specific value systems, it does not prohibit the teaching of the awareness of rights and principles of justice fundamental to the Constitution itself.

When moral educational is recognized as centred in justice and differentiated from value education or affective eduacation, it becomes apparent that moral and civic education are must the same thing. This equation, taken for granted by the classic philosphers of education from Plato and Aristotle to Dewey, is basic to our claim that a concern for moral education is central to the educational objectives of social studies.

The term *civic education* is used to refer to social studies as more than the study of the facts and concepts of social science, history, and civics. It is education for the analytic understanding, value principles, and motivation necessary for a citizen in a democracy if democracy is to be an effective process. It is political education. Civic or political education means the stimulation of development of more advanced patterns of reasoning about political and social decisions and their implementation in action. These patterns are patterns of moral reasoning. Our studies show that reasoning and decision-making about political decisions are directly derivative of broader patterns of moral reasoning. Our studies show that reasoning and decision-making about political decisions are directly derivative of broader patterns

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*Restrictions of deliberate value education to the moral may be clarified by our example of the second-grade teacher who made tidying up of books a matter of moral indoctrination. Tidiness is a value, but it is not a moral value. Cheating is a moral issue, intrinsically one of fairness. It involves issues of violation of trust and taking advantage. Failing to tidy the room may under certan cirmcumstances be an issue of fairness, when it puts an undue burden on others. It it is handled by the teacher as a matter of co-operation among the group in this sense, it is a legitimate focus of deliberate moral education. If it is not, it simply represents the arbitrary imposition of the teacher's values on the child.

of moral reasoning and decision-making. We have interviewed high school and college students about concrete political situations involving laws to govern open housing, civil disobience for peace in Vietnam, free press rights to publish what might disturb national order, and distribution of income through taxation. We find that reasoning on these political decisions can be classified according to moral stage and that an individual's stage on political dilemmas is at the same level as on nonpolitical moral dilemmas (euthanasia, violating authority to maintain trust in a family, stealing a drug to save one's dying wife). Turning from reasoning to action, similar findings are obtained. In 1963, a study was made of those who sat in at the University of California, Berkeley, administration building and those who did not in the Free Speech Movement crisis. Of those at Stage 6, 80% sat in, believing that principles of free speech were being compromised, and that all efforts to compromise and negotiate with the administration had failed. In contrast, only 15% of the conventional (Stage 3 or Stage 4) subjects sat in. (Stage 5 subjects were in between.)*

From a psychological side, then, political development is part of moral development. The same is true from the philosophical side. In the *Republic*, Plato sees political education as part of a broader education for moral justice and finds a rationale for such education in terms of universal philosophical principles rather than the demands of a particular society. More recently, Dewey claims the same.

In historical perspective, America was the first nation whose government was publicly founded on postconventional principles of justice, rather than upon the authority central to conventional moral reasoning. At the time of our founding, postconventional or principled moral and political reasoning was the possession of the minority, as it still is. Today, as in the time of our founding, the majority of our adults are at the conventional level, particularly the "law and order" (fourth) moral stage. (Every few years the Gallup Poll circulates the Bill of Rights unidentified, and every year it is turned down.) The Founding Fathers intuitively understood this without benefit of our elaborate social science research; they constructed a document designing a government which would maintain the principles of justice and the rights of man even though principles men were not the men in power. The machinery included checks and balances, the independent judiciary, and the freedom of the press. Most recently, this machinery found its use at Watergate. The tragedy of Richard Nixon, as Harry Truman said long ago, was that never understood the Constitution (a Stage 5 document), but the Constitution understood Richard Nixon.*

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*The differential action of the principled subjects was determined by two things. First, they were more likely to judge it right to violate authority by sitting in. But second, they wre also in general more consistent in engaging in political action according to their judgment. Ninety percent of all Stage 6 subjects thought it right to sit in, and all 90% lived up to this belief. Among the Stage 4 subjects, 45% thought it right to sit in, but only 33% lived up to this belief by acting.

Watergate, then is not some sign of moral decay of the nation, but rather of the fact that understanding and action in support of justice principles are still the possession of a minority of our society. Insofar as there is moral decay, it represents the weakening of conventional morality in the face of social and value conflict today. This can lead the less fortunate adolescent to fixation at the preconventional level, the more fortunate to movement to principles. We find a larger proportion of youths at the principled level today than was the case in their father's day, but also a larger proportion at the preconventional level.

Given this stage, moral and civic education in the schools becomes a more urgent task. In the high school today, one often hears both preconventional adolescents and those beginning to move beyond conventional sounding the same note of dissaffection for the school. While our political intitutions are in principle Stage 5 (i.e. vehicles for maintaining universal rights through the democratic process), our schools have traditionally been Stage 4 institutions of convention and authority. Today more than ever democratic schools systematically engaged in civic education are required.

Our approach to moral and civic education relates the study of law and government to the actual creation of democratic school in which moral dilemmas are discussed and resolved in a manner which will stimulate moral development.

PLANNED MORAL EDUCATION

For many years, moral development was held by psychologists to be primarily a result of family upbringing and family conditions. In particular, conditions of affection and authority in the home were believed to be critical, some balance of warmth and firmness being optimal for moral development. This view arises if morality is conceived as an internalization of the arbitrary rules of parents and culture, since such acceptance must be based on affection and respect for parents as authorities rather than on the rational nature of the rules involved.

Studies of family correlates of moral staage development do not support this internalization view of the conditions for moral development in homes and schools are similar and that the conditions are consistent with cognitive-developmental theory.. In the cognitive-developmental view, morality is a natural product of a universal human tendency toward empathy or role taking, toward putting oneself in the shoes of other conscious beings. It is also a product of a universal human concern for justice, for reciprocity or equality in the relation of one person to another. As an example, when my son was 4, he became a morally principled vegetarian and refused to eat meat, resisting all parental persuasion to increase his protein intake. His reason was, "It's bad to kill animals". His moral commitment to vegetarianism was not taught or acquired from parental authority; it was the result of the univeral tendency of the young self to project its consciousness and values into other living things, other selves. My son's vegetarianism also involved a sense of justice, revealed when I read him a book about Eskimos in which a real hunting expedition was described. His response was to say, "Daddy, there is one kind of meat I would eat - Eskimo meat. It's all right to eat Eskimos because they eat animals." This natural sense of justice or reciprocity was Stage 1 - an eye for an eye, a tooth for a tooth. My son's sense of the value of life was also Stage 1 and involved no differentiation between human personality and physical life. His morality, though Stage 1, was, however, natural and internal. Moral development past Stage 1, then, is not an internalization, but the reconstruction of role taking and conceptions of justice toward greater adequacy. These reconstructions occur in order to achieve a better match between the child's own moral structures and the structures of the social and moral situations he confronts. We divide these conditions of match into two kinds: those dealing with moral discussions and communication and those dealing with the total moral environment or atmosphere in which the child lives.

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* No public or private word or deed of Nixon ever rose above Stage 4, the "law and order" stage. His last comments in the White House were of wonderment that the Republican Congress could turn on him after so many Stage 2 exchanges of favours in getting them elected.

In terms of moral discussion, the important conditions appear to be:

1. Exposure to the next higher stage of reasoning.

2. Exposure to situations posing problems and contradictions for the child's current moral structure, leading to dissatisfication with his current level.

3. An atmosphere of interchange and dialogue combining the first two conditions, in which conflicting moral views are compared in an open manner.

Studies of families in India and America suggest that morally advanced children have parents at higher stages. Parents expose children to the next higher stage, raising moral issues and engaging in open dialogue or interchange about such issues.[10]

Drawing on this notion of the discussion conditions stimulating advance, Moshe Blatt conducted classroom discussions of conflict-laden hypothetical moral dilemmas with four classes of junion high and high school students for a semester.[11] In each of these classes, students were to be found at three stages. Since the children were not all responding at the same stage, the arguments they used with each other were at different levels. In the course of these discussions among the students, the teacher first supported and clarified those arugüments that were one stage above the lowest stage among the children; for example, the teacher supported Stage 3 rather than Stage 2. When it seemed that these arguments were understood by the students, the teacher then challenged that stage, using new situations, and clarified the arguments one stage above the previous one: Stage 4 rather than Stage 3. At the end of the semester, all the students were retested; they showed significant upward change when compared to the controls, and they maintained the change one year later. In the experimental classrooms, from one-fourth to one-half of the students moved up a stage, while there was essentially no change during the course of the experiment in the control group.

Given the Blatt studies showing that moral discussion could raise moral stage, we undertook the next step: to see if teachers could conduct moral discussions in the course of teaching high school social studies with the same results. This step we took in co-operation with Edwin Fenton, who introduced moral dilemmas in his ninth- and eleventh-grade social studies texts. Twenty-four teachers in the Boston and Pittsburg areas were given some instruction in conduction moral discussions around the dilemmas in the text. About half of the teachers stimulated significant developmental change in their classrooms - upward stage movement of one-quarter to one-half a stage. In control classes, using the text but no moral dilemma discussions, the same teachers failed to stimulate any moral change in the students. Moral discussion, then, can be a usable and effective part of the curriculum at any grade level. Working with filmstrip dilemmas produced in co-operation with Guidance Associates, second grade teachers conducted moral discussions yielding a similar amount of moral stage movement.

Moral discussion and curriculum, however, constitute only one portion of the conditions stimulating moral growth. When we turn to analyzing the broader life environment, we turn to a consideration of the *moral atmosphere* of the home, the school, and the broader society. The first basic dimension of social atmosphere is the role-taking opportunities it provides the extent to which it encourages the child to take the point of view of others. Role taking is related to the amount of social interaction and social communication in which the child engages, as well as to his sense of efficacy in influencing attitudes of others. The second dimension of social atmosphere, more strictly moral, is the level of justice of the environment or institution. The justice structure of an institution refers to the perceived rules or principles for distributing rewards, punishments, responsibilities, and privileges among institutional members. This structure may exist or be perceived at any of our moral stages. As an example, a study of a traditional prison revealed that inmates perceived it as Stage 1, regardless of their own level.[12] Obedience to arbitrary command by power figures and punishment for disobience were seen as the governing justice norms of the prison. A behavior-modification prison using point rewards for conformity was perceived as a Stage 2 system of instrumental exchange. Inmates at Stage 3 or 4 perceived this institution as more fair than the traditional prison, but not as fair in their own terms.

These and other studies suggest that a higher level of institutional justice is a condition for individual development of a higher sense of justice. Working on these premises, Joseph Hickey, Peter Scharf, and I worked with guards and inmates in a women's prison to create a more just community.[13] A social contract was set up in which guards and inmates each had a vote of one and in which rules were made and conflicts resolved through discussions of fairness and democratic vote in a community meeting. The program has been operating four years and has stimulated moral stage advance in inmates, though it is still too early to draw conclusions as to its overall long-range effectiveness for rehabilitation.

One year ago, Fenton, Ralph Mosher, and I received a grant from the Danforth Foundation (with additional support from the Kennedy Foundation) to make moral education a living matter in two high schools in the Boston area (Cambridge and Brookline) and two in Pittsburgh. The plan had two components. The first was training counsellors and social studies and English teachers in conducting moral discussions and making moral discussion an integral part of the curriculum. The second was establishing a just community school within a public high school.

We have stated the theory of the just community high school, postulating that discussing real-life moral situations and actions as issues of fairness and as matters for democratic decision would stimulate advance in both moral reasoning and moral action. A participatory democracy provides more extensive opportunities for role taking and a higher level of perceived institutional justice than does any other social arrangement. Most alternative schools strive to establish a democratic governance, but none we have observed has achieved a vital or viable participatory democracy. Our theory suggested reasons why we might succeed where others failed. First, we felt that democracy had to be a central commitment of a school, rather than a humanitarian frill. Democracy as moral education provides that commitment. Second, democracy in alternative schools often fails because it bores the students. Students prefer to let teachers make decisions about staff, courses, and schedules, rather than to attend lengthy, complicated meetings. Our theory said that the issues a democracy should focus on are issues of morality and fairness. Real issues concerning drugs, stealing disruptions, and grading are never boring if handled as issues of fairness. Third, our theory told us that if large democratic community meetings were preceeded by small-group moral discussion, higher-stage thinking by students would win out in later decisions, avoiding the disasters of mob rule.*

Currently, we can report that the school based on our theory makes democracy work or function where other schools have failed. It is too early to make any claims for its effectiveness in causing moral development, however.

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*An example of the need for small-group discussion comes from an alternative school community meeting called because a pair of the students had stolen the schools' video-recorder. The resulting majority decision was that the school should buy back the recorder from the culprits through a fence. The teachers could not accept this decision and returned to a more authoritative approach. I believe if the moral reasoning of students urging this solution had been confronted by students at a higher stage, a different decision would have emerged.

Our Cambridge just community school within the public high school was started after a small summer planning session of volunteer teachers, students, and parents. At the same time, the school opened in the fall, only a commitment to democracy and a skeleton program of English and social studies had been decided on. The school started with six teachers from the regular school and 60 students, 20 from academic professional homes and 20 from working-class homes. The other 20 were dropouts and trouble-makers or petty delinquents in terms of previous record. The usual mistakes and usual chaos of a beginning alternative school ensued. Within a few weeks, however, a successful democratic community process had been established. Rules were made around pressing issues: disturbances, drugs, hooking. A student discipline committee or jury was formed. The resulting rules and enforcement have been relatively effective and reasonable. We do not see reasonable rules in themselves, however, but as vehicles for moral discussion and an emerging sense of community. This sense of community and resulting morale are perhaps the most immediate signs of success. This sense of community seems to lead to behavior change of a positive sort. An example of a 15-year-old student who started as one of the greatest combinations of humor, aggression, light-fingeredness, and hyperactivity I have ever known. From being the principal disturber of all community meetings, he has become an excellent community meeting participant and occasional chairman. He is still more ready to enforce rules for others than to observe them himself, yet his commitment to the school has led to a steady decrease in exotic behavior. In addition, he has become more involved in class and projects and has begun to listen and ask questions in order to pursue a line of interest.

We attribute such behavior change not only to peer pressure and moral discussion but to the sense of community which has emerged from the democratic process in which angry conflicts are resolved through fairness and community decision. This sense of community is reflected in statements of the students to us that there are not cliques - that the blacks and the whites, the professors' sons and the project students, are friends. These statements are supported by observation. Such a sense of community is needed where students in a given classroom range in reading level from fifth-grade to college.

Fenton, Mosher, the Cambridge and Brookline teachers, and I are now planning a four-year curriculum in English and social studies centering on moral discussion, on role taking and communication, and on relating the government, laws, and justice system of the school to that of the American Society and other world societies. This will integrate an intellectual curriculum for a higher level of understanding of society with the experiential components of school democracy and moral decision.

There is very little new in this - or in anything else we are doing. Dewey wanted democratic experimental schools for moral and intellectual development 70 years ago. Perhaps Dewey's time has come.

1. John Dewey, "What Psychology Can Do for the Teacher", in Reginald Archambault, ed., *John Dewey on Education: Selected Writings* (New York: Random House, 1964).

2. Jean Piaget, *The Moral Judgment of the Child*, 2nd ed. (Glencoe, ill.: Free Press, 1948).

3. Lawrence Kohlberg, "Moral Stages and Moralization: The Cognitive-Developmental Approach", in Thomas Lickona, ed., *Man, Morality, and Society* (New York: Holt, Rinehart, and Winston, in press).

4. James Rest, Elliot Turiel, and Lawrence Kohlberg, "Relations Between Level or Moral Judgment and Preference and Comprehension of the Moral Judgment of Others", *Journal of Personality*, vol. 37, 1969, pp. 225-52, and James Rest, "Comprehension, Preference, and Spontaneous Usage in Moral Judgement", in Lawrence Kohlberg, ed., *Recent Research in Moral Development* (New York: Holt, Rinehart, and Winston, in preparation).

5. Richard Krebs and Lawrence Kohlberg, "Moral Judgment and Ego Controls as Determinants of Resistance to Cheating", in Lawrence Kohlberg., ed., *Recent Research.*

6. John Rawls, *A Theory of Justice* (Cambridge, Mass.: Harvard University Press, 1971).

7. John Rawls, Ibid.

8. Lawrence Kohlberg and Donald Elfenbein, "Development of Moral Reasoning and Attitudes Toward Capital Punishment", *American Journal of Orthopsychiatry*, Summer, 1975.

9. Hugh Hartshorne and Mark May, *Studies in the Nature of Character: Studies in Deceit*, vol. 1; *Studies in Service and Self-Control*, vol. 2; *Studies in Organization of Character*, vol. 3 (New York: MacMillan, 1928-30).

10. Bindu Parilch, "A Cross-Cultural Study of Parent-Child Moral Judgment", unpublished doctoral dissertation, Harvard University, 1975.

11. Moshe Blatt and Lawrence Kohlberg, "Effects of Classroom Discussions upon Children's Level or Moral Judgment", in Lawrence Kohlberg, ed. *Recent Research.*

12. Lawrence Kohlberg, Peter Scharf, and Joseph Hickey, "The Justice Structure of the Prison: A Theory and and Intervention", *The Prison Journal*, Autumn-Winter, 1972.

13. Lawrence Kohlberg, Kelsey Kauffman, Peter Scharf, and Joseph Hickey, *The Just Community Approach to Corrections: A Manual, Part 1* (Cambridge, Mass.: Education Research Foundation, 1973).

RICHARD S. PETERS

A REPLY TO KOHLBERG

"Why doesn't Lawrence Kohlberg do his homework?"

Some said of Bernard Shaw that he was like the Venus de Milo. What there was of him was excellent. The same, I think, needs to be said of Kohlberg. The trouble is, however, that Kohlberg remains quite impervious to criticisms of the limitations of his view of moral education. He has never answered, for instance, a series of very constructive criticisms leveled against him by myself and Bill Alston in the Binghampton conference of 1969.[1] It is not that the stuff he continues to ladle out is not very good. It is, and I have made much use of it myself.[2] It is simply that he remains oblivious of the many other important aspects of moral education, and there is a danger that the unwary will think that he has told the whole story. In a commentary of this length, I can only list the main omissions:

1. He suffers from the rather touching belief that a Kantian type of morality, represented in modern times most notably by Hare and Rawls, is the only one.[3] He fails to grasp that utilitarianism, in which the principle of justice is problematic, is an alternative type of morality and that people such as Winch have put forward a morality of integrity in which the principle of universalizability is problematic.[4] I think this can be carried forward, actually. A morality of courage as exemplified by train robbers, the old "virtue" of Machiavelli's *prince*, is a defensible morality. So also is the more romantic type of morality such as that of D.H. Lawrence, in which trust must be placed in "the dark God within". It is either sheer legislation to say that Kohlberg's morality is the true one, or it is the worst form of the naturalistic fallacy which argues from how "morality" is ordinarily used to what morality is.

2. He does not take "good-boy" morality seriously enough either from a practical or from a theoretical point of view. Practically speaking, since few are likely to emerge beyond Kohlberg's Stage 3 and 4, it is important that our fellow citizens should be well bedded down at one or the other of these stages. The policeman cannot always be present, and if I am lying in the gutter after being robbed it is somewhat otiose to speculate at what stage the mugger is. My regret must surely be that he had not at least got a conventional morality well instilled in him. Theoretically, too, the good-boy stage is crucial; for at this stage the child learns from the inside, as it were, what it is to follow a rule. Unless he has learned this well (what ever it means!), the notion of following his *own* rules at the autonomous stage is unintelligible. Kohlberg does not appreciate, either, that moral rules have to be learned in the face of counter-inclinations. Otherwise there would, in general, be no point to them. Hence the necessity at these stages for the type of reinforcement advocated by Skinner

and others and for the modeling process so stressed by Bronfenbrenner in his *Two Worlds of Childhood.*[5] In particular, he ignores the masterly chapter of "The Unmaking of the American Child". He seems sublimely unaware, too, of the mass of evidence about other aspects of moral education collected by Hoffman in Mussen's *Carmichael's Manual of Child Psychology*.[6]

3. As Bill Alston stresses in his article[7] and I stress elsewhere, Kohlberg, like Piaget, is particularly weak on the development of the affective side of morality, of moral emotions such as "guilt", "concern for others", "remorse", and so on.

4. Finally, Kohlberg, in his references to ego strength, sees the importance of will in morality, but offers no account of the type of habit training which encourages or discourages its growth.[8]

I and others have written a great deal about these other aspects of morality and moral learning and development; it is a pity that Lawrence Kohlberg does not start doing some homework!

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[1] See Theodore Mischel, *Cognitive Development and Epistemology* (New York: Academic Press, 1971).

[2] See articles collected in Part 2 of Richard S. Peters, *Psychology and Ethical Development* (London: Allen and Unwin, 1974).

[3] See Richard S. Peters, *Reason and Compassion* (London: Routledge and Kegan Paul, 1973) and Iris Murdoch, *The Sovereignty of Good* (London: Routledge and Kegan Paul, 1970).

[4] See Peter Winch, *Ethics and Action* London: Routledge and Kegan Paul, 1972) and Soren Kierkegaard, *Purity of Heart* (London Fontana Books, 1961).

[5] Urie Bronfenbrenner, *Two Worlds of Childhood* (London: Allen and Unwin, 1971).

[6] Paul H. Mussen, *Carmichael's Manual of Child Psychology* (New York: Wiley, 1970).

[7] See Alston's remarks in Mischel, op. cit. and Richard S. Peters, "Moral Development: Plea for Pluralism", in the same volume.

[8] See Richard S. Peters, "Moral Development: A Plea for Pluralism", in Mischel, op. cit., and "Moral Education and the Psychology of Character", in Richard S. Peters, *Psychology and Ethical Development*, op. cit.

APPENDIX G

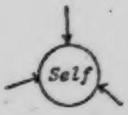
THE KOHLBERG STAGES - SCHEMATICS

(Provided by the University of California Irvine
Conference on Moral and Psychological Education, 1976)

APPENDIX G

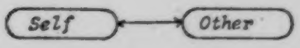
Schematic Interpretation of Kohlberg

STAGE 1



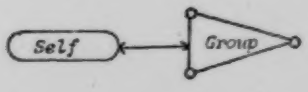
Physical punishment is key expectation

STAGE 2



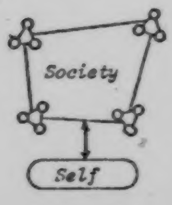
"What can YOU do for ME?" One-to-one, basically.

STAGE 3



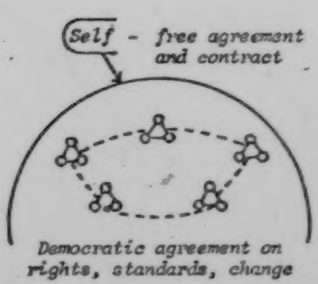
Conformity to relevant group, re attaining 'nice guy' image. Generalized 'other' (i.e. "everyone is looking at me, what do they think?")

STAGE 4


Society
Self

Concern for order in society, beginning of abstract idea of what is right. Worried about society's laws and rights (cultural orientation may place person supreme or society supreme).

STAGE 5

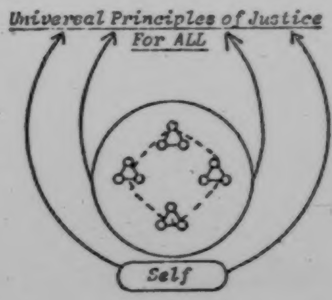

Self - free agreement and contract
Democratic agreement on rights, standards, change

Contractual: Personal (and confidential?)

Rights: Fundamental guarantees

Contractual: Personal and confidential?)

STAGE 6


Universal Principles of Justice For ALL
Self

Individual conscience evolves ethical principles (e.g., all men are created equal).

Ideas of righteousness, justice, equality, and dignity of man are higher than any given law.

SUPPLEMENT TO APPENDIX G

Kohlberg provides another example of how he differentiates between the stages of moral reasoning in his analysis of the motives for rule obedience:

Level 1 - *Obey rules to avoid punishment.*

Level 2 - *Conform to obtain rewards, have favours returned, and so on.*

Level 3 - *Conform to avoid disapproval, dislike by others.*

Level 4 - *Conform to avoid censure by legitimate authorities and resultant guilt.*

Level 5 - *Conform to maintain respect of the impartial spectator judging in terms of community welfare.*

Level 6 - *Conform to avoid self-condemnation.*

APPENDIX H

WIND WITHOUT RAIN SUPPLEMENT

WIND WITHOUT RAIN SUPPLEMENT

The introduction to Wind Without Rain is sufficient for our purposes to give participants an overview or background to the book. This Appendix is aimed at providing some additional 'food-for-thought' in advance of the class discussions.

1. Wind Without Rain can be examined by concentrating on John Westley and the never ending series of moral dilemmas that he must face. Nevertheless, it has been suggested, there are numerous activities and occasions when the mood or environment relative to the level of moral reasoning oft-times found in West Kirby is brought into focus.

Note the following occasions and assess the level or stage of reasoning present, or implied:

a) J.C. Bilbeau (bottom of page 139) ________

b) John Westley (middle paragraph, page 178) ________

c) John Westley's thought ("You can eat..." Page 255) ________

d) J.C. Bilbeau at staff meeting (top of page 261) ________

e) Mary's comment ("But John, we've...." middle page 267)

f) Dot, according to Angus (first full paragraph, page 289) ________

g) J.C. Bilbeau's warning (top of page 330) ________

h) John's thoughts (bottom of page 379, top page 380) ________

i) John's reaction to Bilbeau ("John stammered... page 404) ________

j) J.C.'s question ("Mr. Westley, I repeat... Page 405) ________

k) John's feeling "in his heart" about Mary (top page 421) ________

l) John's new found approach to discipline (top page 430) ________

and his thoughts about not telling Mary (bottom page 430) ________

m) The assessment of Angus by the group ("They asked him...", page 462). ________

n) John's comment within paragraph beginning, "Oh sure, let's control..." (middle page 471) ________

Do you feel these occasions are typical of the overall atmosphere with which moral reasoning occurs throughout the book? Explain:

____

____

2. In the midst of the student rebellion, Angus proposes a deal. At what stage does he seem to be arguing ("If I promise... top page 459)? Why?

How would you have attempted to reason with the students in order to quell the unrest?

3. Is John facing a moral dilemma on page 408 in his discussion with Mary? Explain your response:

4. Mary becomes very definite in her argument with John (bottom page 473). Is this a moral dilemma she is trying to resolve? And if so, what stage is her argument?

5. Is there any moral dilemma evident in the following scenes?

a) Page 96, paragraph beginning, "Supper at six..."

b) Page 108, paragraph beginning, "John shrugged his shoulders..."

c) Page 129, (bottom of page) J.C.'s confidential talk to John

6. In terms of the stage of his reasoning, assess John's reasons for wanting Elsie Braund to become a star:

APPENDIX J

AUTHORITY AND REBELLION

(Excerpted from Learning Corporation of America's
Teacher's Manual - Great Themes of Literature)

AUTHORITY AND REBELLION

Part I

SUMMARY OF THE FILM

This specially edited version of the film adapted from Herman Wouk's The Caine Mutiny explores the first half of the novel -- the events leading up to the mutiny. As in the novel, the film focusses on a young naval officer who has been taught to revere authority, but faced with an authority that has abjegated its responsibilities, goes along with the rebellion.

The moment of decision for the young Willie Keith is when the *U.S.A. Caine* is on the verge of disaster, floundering in the midst of a typhoon. Captain Queeg (played by Humphrey Bogart), overwhelmed by the circumstances in which he finds himself, ignores the suggestions of his senior officer, Mr. Maryk. Citing an article of the Naval Code, which authorizes him to take over the ship from a mentally unstable captain, Maryk gives orders to the helmsman. This sailor looks to Keith, as the officer of the deck, to give his O.K., and everyone waits for Keith's response.

Before Captain Queeg's past behavior on the *Caine* is known in flashback, Orson Welles, the series commentator, interrupts. He points out that this theme of rebellion against authority, so common in modern literature, has long occupied the thoughts of the world's writers. The film then goes back to Willie Keith's first days on the *Caine*, a barely seaworthy minesweeper. Getting into the war fresh from the Naval Academy, Keith is disappointed in the vessel and its captain, a Mr. Devriess. Maryk and a sardonic officer, Keefer, respect DeVriess; though lax about uniforms and discipline, he is a decisive, lucid man. Willie continues being critical, although his own ineptitude and callowness are readily apparent.

Willie is pleased when DeVriess is relieved by Captain Queeg, who vows to run the *Caine* by the book. Slowly, however, Willie becomes aware, as do the other officers, that Queeg's zealousness borders on the hysterical. He blows up at minor infractions, while committing major mistakes and then refusing to acknowledge them. He loses the respect of the crew when in a moment of cowardice he deserts a boatload of Marines. In a poignant meeting with his officers, he asks for their support, which they refuse by their silence. He is a man alone and helpless. When late one night Queeg wakes up the ship to search for some missing strawberries, Maryk is finally willing to listen to Keefer's judgement that Queeg must be relieved. The stage is set for the mutiny, and for Keith's acknowledgement of responsibility.

SUMMARY OF THE NOVEL

In the early portions of The Caine Mutiny, we see Willie as he interacts with his family, the socially prominent and affluent Keiths, and his girlfriend, Mae Wynn, an attractive nightclub singer and daughter of

Italian immigrant parents who run a fruit stand in the Bronx. During this period of his life, Willie lives aimlessly, torn between the values of his somewhat snobbish upbringing and those represented by Mae and her family.

Willie's subsequent entry into the Naval Academy does little to resolve his conflict, but it compels him to start dealing with some of the harsher realities of wartime. Willie learns a great deal about discipline as a result of this experience and by dint of enormous effort managers to graduate with an assignment to the *U.S.S. Caine*.

Leaving both his family and Mae behind, Willie heads for Hawaii with the expectation of taking the Navy by storm. His early experiences on the *Caine*, however, reveal Willie's lack of expertise and it is some time before he becomes a responsible, mature officer capable of making a significant contribution to the war effort.

Just as Willie matures in terms of his Navy life, so too he ultimately matures in terms of his personal life. His experience aboard the *Caine* and during the subsequent trial for mutiny causes him to come to grips with himself and return to civilian life, somewhat shattered by what he has been through, yet better able to cope with a future, which will hopefully include Mae as his wife.

As a consequence of the trial, the reader, along with Willie, is compelled to examine Captain Queeg in a new light. As slowly and painfully, Queeg's outer mask is pulled away to reveal a pathetic, distraught individual, the "villian" who loomed so monstrously aboard the *Caine* is given back his humanity. At the same time, Willie and the reader come to see Keefer as the self-seeking, shabby hypocrite that he has been all along. Keefer is publicly embarrassed at the party after the trial, and the full strength of Wouk's ironic appraisal of the subtleties of guilt and evil is let loose.

Part II

From the beginning of his command aboard the *Caine* Captain Queeg makes his attitude toward the relationship between the crew and the Captain quite clear with such statements as:

> *Now there are four ways of doing a thing aboard ship--the right way, the wrong way, the Navy way, and my way. I want things on this ship done my way. Don't worry about the other ways. Do things my way and we'll get along...*
>
> *Now, I'm a book-man, as anyone who knows me will tell you. I believe the book is there for a purpose, and everything in it has been put there for a purpose. When in doubt, remember we do things on this ship by the book. You go by the book and you'll get no argument from me. You deviate from the book and you better have a half dozen damn good rea-*

> *sons--and you'll still get a hell of an argument from me. And I don't lose arguments on board this ship. That's one of the nice things about being captain.*

--How do you view Captain Queeg's attitude toward rules and regulations? Does the fact that there is a war going on alter the validity of his statements?

--What alternatives are there if you choose to disobey rules? How does one determine that a rule is unfair or unjust?

According to Keefer, it is precisely *because* there is a war going on that people like Queeg reach positions of authority:

> *The Navy is a master plan designed by geniuses for execution by idiots. If you're not an idiot, but find yourself in the Navy, you can only operate well by pretending to be one. All the shortcuts and economies and common sense changes that your native intelligence suggest to you are mistakes. Learn to quash them. Constantly ask yourself, "How would I do this if I were a fool?" Throttle down your mind to a crawl. Then you'll never go wrong...*

--Do you agree with Keefer that any large institution, whether it be military or civilian in nature, must necessarily be run by people who don't ask questions?

--What problems arise for an individual who is more intelligent and competent that the person to who he is responsible? What alternatives does he have? Can you think of situations in which this has been the case for you? How did you handle yourself? Would you make the same decisions again?

--How do you react to Keefer as a human being? Does he seem to you more unsympathetic than Queeg at times? Why?

Part III

A. ANTIGONE, Sophocles

In the ancient Greek drama, Antigone, the young heroine is confronted by a dilemma which forces her to choose between her responsibility to her rulr and her responsibility to her goals. When confronted by her King for having gone against his official edict, Antigone says:

> *Antigone* *It was not God's proclamation. The final justice*
> *That rules the World below makes no such laws,*
> *Your edict King, was strong,*
> *But all your strength is weakness itself against*
> *The immortal unrecorded laws of God.*

They are not merely now; they were, and shall be,
Operative forever, beyond man utterly.
I knew I must die, even without your decree:
I am only mortal. And if I must die
Now, before it is my time to die,
Surely there is no hardship; can anyone
Living, as I live, with evil all about one,
Think death less than a friend? This death of mine
Is of no importance; but if I had left my brother
Lying in death unburied, I should have suffered.
Now I do not.

(Sophocles, *Antigone*, in *Five World Plays*, Harcourt Brace, page 169).

--Antigone justifies breaking the law by saying that there are divine laws having higher priority than man-make laws. Do you agree or disagree?

--To what extent is is possible to prove the existence of divine laws?

--If a person is willing to break a man-made law in order to follow the dictates of his conscience, should he be willing to face the consequences of his moral committments? (Consider Ellsberg, the Berrigan brothers, draft card burners, etc.)

B. CIVIL DISOBEDIENCE, Henry David Thoreau

Henry David Thoreau, in his essay "Civil Disobedience", raises some interesting questions about the nature of established authority:

> *Unjust laws exist: Shall we be content to obey them or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once? Man generally, under such a government as this, think that they ought to wait until they have persuaded the majority to alter them. They think that, if they should resist, the rededy would be worse than the evil. But is it the fault of the government itself that the remedy is worse than the evil. It makes it worse. Why is it not more apt to anticipate and provide for reform? Why does it not cherish its wise minority? Why does it cry and resist before it is hurt? Why does it encourage its citizens to be on the alert to point out its faults, and do better than it would have them? Why does it always crucify Christ, and excommunicate Copernicus and Luther, and pronouce Washington and Franklin rebels?*

(*The American Tradition in Literature*, Revised Edition Vol. 1, Norton & Co., p. 1213).

--Do you agree with Thoreau's idea that people should transgress unjust laws immediately rather than try to change the laws through legal means? How does he answer those who disagree with his idea?

--How does one determine that a law is indeed "unjust"?

--Thoreau went to jail for his convictions regarding slavery and the war in Mexico. Have you any convictions so strong that you would be willing to risk confinement or death for them?

C. MARKINGS, Dag Hammarskjold

The following quote is taken from Markings, a collection of excerpts from the remarkable journals of Dag Hammarskjold. The person of whom he speaks is never identified, yet the situation which he describes bears an uncanny resemblance to the circumstances of the Caine Mutiny.

> *He was impossible. It wasn't that he didn't attend to his work; on the contrary, he took endless pains over the tasks he was given. But his manner of behavior brought him into conflict with everybody and, in the end, began to have an adverse effect on everything he had to do with.*
>
> *When the crisis came and the whole truth had to come out, he laid the blame on us; in his conduct there was nothing, absolutely nothing to reproach. His self-esteem was so strongly bound up, apparently, with the idea of his innocence, that one felt a brute as one demonstrated, step by step, the contradictions in his defense and, bit by bit, stripped him naked before his own eyes. But justice to others demanded it.*
>
> *When the last rag of a lie had been taken from him and we felt there was nothing more to be said, out it came with stifled sobs.*
>
> *"But why did you never help me, why didn't you tell me what to do? You knew that I always felt you were against me. And fear and insecurity drove me further along the course you now condemn me for having taken. It's been so hard--everything. One day, I remember, I was so happy: one of you said that something I had produced was quite good--"*
>
> *So in the end, we were, in fact, to blame. We had not noticed our criticisms, but we had allowed them to stop us from giving him a single word of acknowledgement, and in this way had barred every road to improvement.*

> *For it is always the stronger one who is to blame. We lack life's patience. Instinctively, we try to eliminate a person from our sphere of responsibility as soon as the outcome of this particular experiment by Life appears, in our eyes, to be a failure. But Life pursues her experiments far beyond the limitations of our judgement. This is also the reason why, at times, it's so much more difficult to live than to die.*
>
> (Dag Hammarskjold, Markings, Knopf, New York, p.31)

--To what extent do you agree or disagree with the idea that in conflict "it is always the stronger one who is to blame"? What obligations, if any, do we have to people who are weaker than we?

--Are these obligations altered as a result of whether our adversary is above us, below us, or on the same level in terms of authority?

--Do you agree with Hammarskjold that it is human nature to try to eliminate people from our spheres of responsibility as soon as it becomes apparent that they are failures? Discuss.

--To what extent are self-esteem and success related? Is it possible to experience one without the other?

--Does the fact that one is stronger have any bearing on one's responsibility to another's self-esteem? Discuss.

--Reread Hammarskjold's last sentence. What do you think he means? Do you agree or disagree?